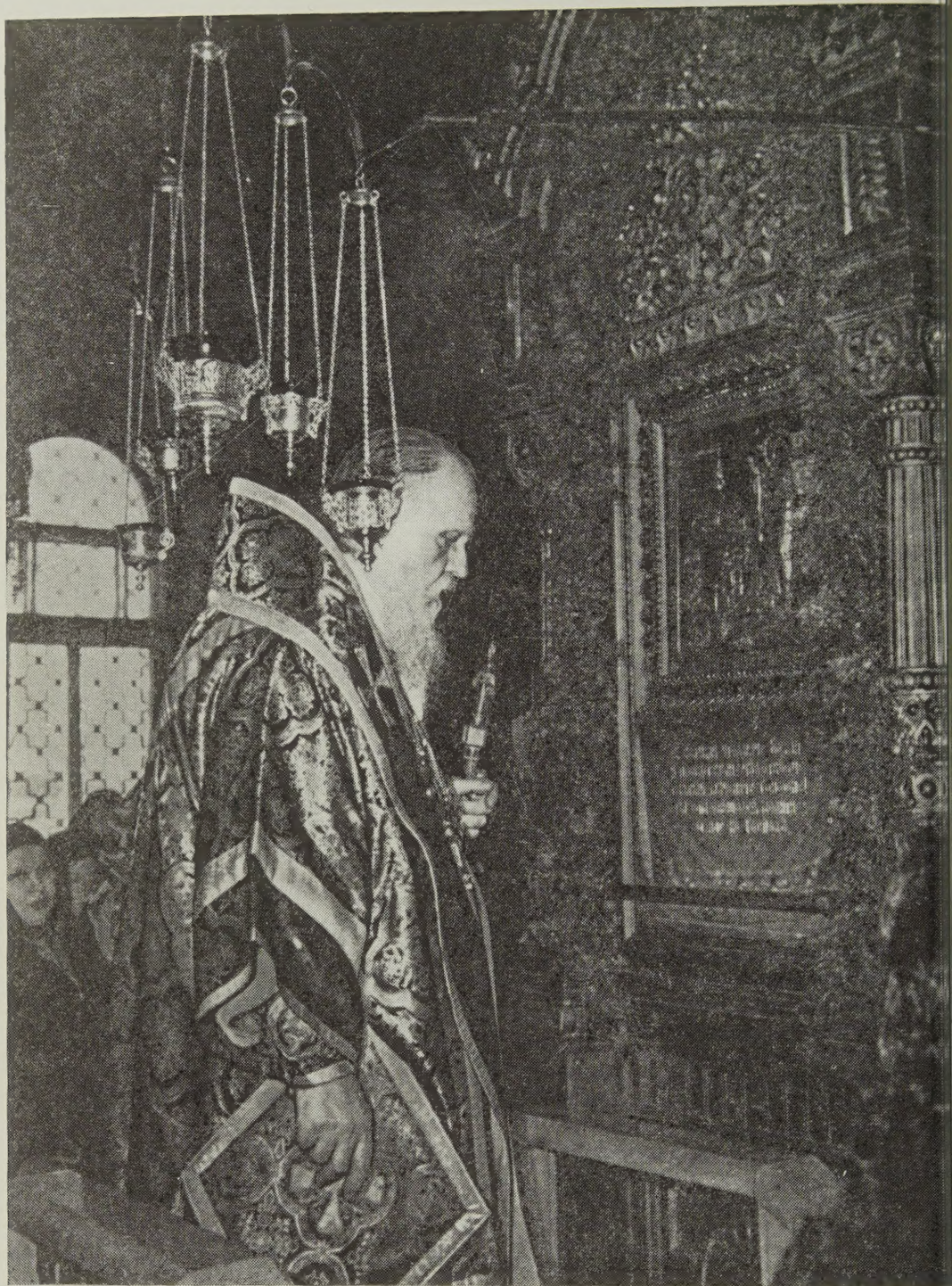


ISSN-0204-7318



THE JOURNAL OF THE MOSCOW PATRIARCHATE



February 14, 1983, the Feast of St. Tryphon the Martyr in the Church of the Icon of the Mother of God "The Sign" in Moscow. His Holiness Patriarch Pimen praying before the deeply revered icon of St. Tryphon

1983 THE JOURNAL No.6 OF THE MOSCOW PATRIARCHATE

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The journal is published monthly in Russian and English

Editorial and Subscription Offices:
Box No. 624, Moscow 119435, USSR
Telephones—Editor-in-Chief: 246-98-48
English section: 245-20-13

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OPEN LETTER OF PATRIARCH PIMEN OF MOSCOW AND ALL RUSSIA TO MR. RONALD REAGAN, PRESIDENT OF THE USA

To His Excellency Mr. RONALD WILSON REAGAN,
President of the United States of America

Esteemed Mr. President,

It is not the custom for spiritual pastors to interfere in the affairs of the powers that be, but being guided by my conscience and concerned for peace on our sinful earth and good will toward men (Lk. 2. 14) I thought it possible to address you with this open letter.

I am deeply shocked and sincerely distressed with your recent public address at the 41st Annual Convention of the National Association of Evangelicals of the United States of America. Let me be frank with you. Your remarks, whether you wanted it or not, departs greatly in letter and in spirit from the Gospel teaching proclaimed by our Lord and Saviour to all people for all times. This teaching is the law for all good and true Christians and the more so for those who, as fate has willed, are given power to rule nations and states.

It is with bitterness and grief in my heart that I read your belligerent calls which sow the seeds of hatred and hostility towards my Motherland and threaten peace all over the world. These calls are the more sinful for they are wrapped in the attire of Christian morals.

It is not for me to remind you, Mr. President, of one of the greatest commandments of God *Thou shalt not kill* (Ex. 20. 13). This commandment should be kept in the heart of every true Christian.

It bears the great meaning of the Gospel teaching, the love of fellow-men. Obeying this commandment we shall reach the blessed times proclaimed by Isaiah the Prophet of God, when nations *shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more* (2. 4).

But you, Mr. President, are teaching war in your speech. You are teaching war against my nation and my Motherland. Can the mad race of mass annihilation weapons be justified by the Word of God? Can one really be faithful to the commandment *Thou shalt not kill* and at the same time speak about the possibility of a "limited nuclear war", about "total nuclear war", "first nuclear strike", "victory in a nuclear war", and other criminal and sinful designs. War, war, war... And where, Mr. President, is *Thou shalt not kill*?

I do not dare to think that you and your advisers are unaware of what you are doing, that you do not know that nuclear weapons in our age, once set into action, can eliminate all living things on Earth. But how then

one can bring into accord your adherence to Christian ethics and morals and your persistent striving for inculcating on your fellow citizens the idea of admissibility and inevitability of a nuclear war, this nuclear Armageddon (Rev. 16. 16)?

You call yourself a staunch advocate of Christian values. But how can one reconcile it with the pathos of your remarks in which you justify the production of ever new types of weapons capable of destroying not only these values but the Earth itself upon which the Son of God preached love to one's neighbour.

We are living in difficult times when discord and conflicts among nations and states, as well as poverty, hunger and disease are not yet overcome. Sophisticated technology and instruments created by the genius of man could have helped people to get rid of all these hardships and ulcers. But at the same time they can put an end to the human race. Therefore, the responsibility of statesmen, and of the leaders of the great powers, in particular, is overwhelmingly great today. The choice will be *life and good*, or *death and evil* (Deut. 30. 15, 19) for their nations and for the whole of humanity largely depends on them. And here I mean the responsibility for their words and not only their deeds, as Christ teaches us (Mt. 15.11).

A word is also an action. And what sort of word is yours, Mr. President? You a Christian, considered it permissible to call our country "a sinful empire"; a country where 280 million people live, a country which has taken the full weight of the greatest battle against the fascist hordes, a country which has never waged war against the United States and has no intention of lifting up sword against it in future.

Are there any grounds for throwing stones (Jn. 8. 7) at my country, for judging and censuring our society as a "sad and bizarre chapter in human history"?

A Christian's lips should utter the truth and only the truth that bears love. It should multiply mutual trust and not distort the reality, says the Statement of the Round Table Conference sponsored by the Working Committee of the World Conference: Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe and held in Moscow earlier in March at the invitation of our Church. The Statement of the Conference is entitled "A Freeze on Nuclear Arms—the Turning Point: a Moral Imperative and an Economic Necessity". It states inter alia that the moral implications of the freeze are based on the understanding of life as a sacred gift, on the requirements of international ethos. It implies moral responsibility of governments for a speedy implementation of the freeze. You hold to the opposite point of view in your speech.

The Soviet Union is a vast and multifaceted country where people of various religions and non-believers live together in full harmony and respect the right of every man to freedom of conscience guaranteed by our Constitution. In a few years, the Russian Orthodox Church is going to solemnly celebrate her millennium. She fulfils her salvific mission in accordance with Church canons and traditions without any interference on the part of state institutions in her life. The same is true of the other Christian Churches here (Georgian Orthodox Church, Armenian Apostolic Church, the Roman Catholic Church, Evangelical Lutheran, Baptist, Reformed, Methodist and other Churches), also of the Religious Boards of Moslems and Buddhists, and of Judaist communities.

We, the episcopate, clergy and laity of the Russian Orthodox Church, enjoy full rights as citizens and patriots of our country. We wholeheartedly support the noble efforts of the Soviet state aimed at the prevention of a nuclear war, at general and complete disarmament, and establishment of the principle of peaceful coexistence in relations among all states without any distinction. With all our hearts we approve the great peace-making efforts of the Soviet state, efforts which will help to realize

Isaiah's prophecy. We are also striving for and contributing our mite to the cause of peace and its triumph. We highly appreciate the positive response to it on the part of the religious circles of the United States of America. How could you, in your speech, infer that our brothers and sisters in Christ allegedly wish to place their country in a position of military and moral inferiority? No, we are convinced that they want their country to be peaceloving, morally healthy and prosperous. But they, not in isolation from their brothers and sisters in Christ in the Soviet Union, seek to attain this not by force, to which you are calling them but through faith and reason. This is the only position and the sole force that are consonant with the teaching of Christ.

The position of many believers in the USA with regard to problems of war and peace gives us encouraging support in our efforts. While witnessing their loyalty to the highest values—peace, justice and security for the entire human family—they resolutely come out against the senseless nuclear arms race, they demand that the power of the nucleus should be used creatively for the good of people and not for purposes of destruction. It is in this that they and we alike see the providential act of God.

There is not a single person in our country who is benefiting from the production of lethal weapons, serving Mammon. There is no one here who wants to unleash war to the glory of the Golden Calf (1 Kings, 12. 28-32). We, Soviet citizens and patriots, want to live in peace and friendship with all peoples and states. And you, Mr. President, are taking a great sin upon your soul by speaking of a "horrible" Soviet threat. There never has been nor is there such a threat.

Mr. President, you said many harsh, unjust and even insulting words about our Motherland. May the Lord be your Judge!

Esteemed Mr. President, this letter is motivated by anxiety for the fate of the world that largely depends on the nature of relations between our great states, on the soundness of trust and respect between our great nations. My Motherland does not harbour a grudge against anybody, there is an olive branch in her hands. You undoubtedly know how many peace proposals were put forward by my country; proposals without any threat of war, but aimed at the good of the whole world. Unfortunately, your statements are of another, militaristic character.

The participants in the above-mentioned Round Table Conference addressed the governments of the USA and the USSR with an appeal to come to an agreement on the freeze of nuclear arms before it was too late.

Repeating this appeal, I express my hope that my words will find understanding and response in your heart and soul.

Mr. President, let us remember that each of us, when his time comes, will have to give an answer to the Son of Man about our service for the good of our neighbours. And for us, Christians, every man is the neighbour (Mt. 25. 31-46).

Respectfully yours,

+PIMEN, Patriarch of Moscow and All Russia

March 28, 1983
Moscow

Metropolitan FILARET of Minsk and Byelorussia on a Visit to France and Switzerland

Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, was in Paris on the exarchate's affairs from February 10 to 17, 1983. He led at the celebrations on the patronal feast of the Moscow Patriarchate Podvorye of the Three Holy Hierarchs in Paris. Accompanying the Patriarchal Exarch to Western Europe on his trip to France were Protodeacon Vladimir Nazarkin, staff member of the Department of External Church Relations, and M. L. Voskresensky, interpreter of the DECR.

On February 12, the Feast of Sts. Basil the Great, Gregory of Nazianzus and John Chrysostom, Metropolitan Filaret concelebrated Divine Liturgy with Metropolitan Nikolai Eryomin, Archbishop Vasilii of Brussels and Belgium, assisted by Archimandrite Evlogiy Hessler, rector of the Orthodox parish in Milan, Italy, the clerics of the podvorye and of other parishes of the exarchate, in the podvorye church.

On Sunday, February 13, Metropolitan Filaret concelebrated Divine Liturgy with Archbishop Vasile (Romanian Patriarchate). A big reception was held at the exarchate in the evening on the occasion of the patronal feast of the Russian Orthodox Church Podvorye in Paris. Attending the reception were well-known ecclesiastical and secular figures of France, members of the diplomatic corps, as well as the clergy and laity of the exarchate.

While in Paris, Metropolitan Filaret paid a visit to Metropolitan Meletios of France, Exarch to Spain and Portugal (Constantinople Patriarchate).

On February 14, Bishop Gabriel (Sabliti) of Palmira, a representative of the Antiochene Patriarchate in Western Europe, gave a dinner in honour of Metropolitan Filaret and his companions at his residence in Paris.

On February 15, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, paid a visit to Jacques-Claude Collard, director of the President's Cabinet, at the Elysée Palace. The director thanked His Emi-

nence on behalf of H. E. François M. Mitterrand, President of France, for the final documents of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe". During their talk Metropolitan Filaret described the ecumenical activities of the Korsun Diocese of the West European Exarchate.

On February 16, Metropolitan Filaret of Minsk and Byelorussia called on His Eminence Jean-Marie Cardinal Lustiger, Archbishop of Paris, and congratulated him on his elevation to the dignity of cardinal.

Metropolitan Filaret of Minsk and Byelorussia was received by H. E. Yu. Vorontsov, Ambassador Extraordinary and Plenipotentiary of the USSR to France.

* * *

From February 17 to 23, 1983, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, was in Switzerland at the invitation of the Federation of the Evangelical Churches in Switzerland.

Metropolitan Filaret toured the historical sites of the Reformation in Switzerland, visited Geneva, Lausanne, Bern, Basel, Zurich and other cities. The visitor from the Russian Orthodox Church was received by the cantonal officials of the Evangelical Reformed Churches of Switzerland.

Metropolitan Filaret visited the theological faculties of the universities in Bern and Basel. At the meetings with the professors and students of these faculties, Metropolitan Filaret spoke about the Russian Orthodox Church, her ecumenical service and peacemaking and described the life of the theological schools of the Moscow Patriarchate.

On February 18, the Rev. Jean-Pierre Jornod, President of the Federation of the Evangelical Churches of Switzerland, gave a reception in honour of Metropolitan Filaret in Bern; it was attended by the officials of the cantonal churches, representatives of public circles, members of the diplomatic corps and of the press.

On Sunday, February 20, Metropolitan Filaret attended the ecumenical service at the cathedral of the Reformed Church in Zurich and greeted the congregation.

That same day, the Council of the Evangelical Reformed Church of the Zurich Canton gave a big reception in honour of Metropolitan Filaret. Among those present was Bishop Serafim of Zurich (West European Exarchate of the Moscow Patriarchate).

On February 21, Metropolitan Filaret received Metropolitan Damaskinos of Tranoupolis (Constantinople Patriarchate).

On February 22, Metropolitan Filaret of Minsk and Byelorussia, accompanied

by Bishop Serafim of Zurich, visited the Resurrection Church in Zurich and attended a reception given in his honour by Bishop Serafim and Mme. E. I. Car-rupt, chairwoman of the Russian Orthodox community in Zurich.

On his tour of Switzerland, Metropolitan Filaret, Head of the Department of External Church Relations of the Moscow Patriarchate, was accompanied by Protopresbyter Prof. Vitaliy Borovoi, Representative of the Russian Orthodox Church to the World Council of Churches; Protodeacon Vladimir Nazarkin, staff member of the DECR; and Mstislav Voskresensky, interpreter of the DECR.

Greetings to Rabbi Fishman

March 21, 1983, was the 70th birthday of Yakov Leibovich Fishman, Chief Rabbi of the Moscow Choral Synagogue.

His Holiness Patriarch Pimen of Moscow and All Russia sent a congratulatory telegram to the jubilarian, who is an active participant in numerous undertakings for peace of the Churches and religious associations in the Soviet Union, and wished him further success in his patriotic service and peacemaking, and in the cause of strengthening mutual understanding and friendship among nations.

Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, also congratulated Rabbi Fishman.

CHRONICLE

The Seminar "North American Churches and Communities" was sponsored by the World Council of Churches in the course of the preparation for the 6th WCC Assembly. It was held at the Ecumenical Institute in Bossey, near Geneva, Switzerland, from March 7 to 12, 1983. University professors from Canada and the USA presented reports on the contemporary situation of Churches and religious associations in both countries and on several historical aspects of the Churches in North America. Representatives of various Churches from North America, Europe, Asia and Africa attended the seminar.

On behalf of the Russian Orthodox Church were Father Aleksandr Ranne, instructor at the Leningrad Theological Seminary, and V. P. Ovsyannikov, Executive Secretary of the Editorial Board of **The Journal of the Moscow Patriarchate**.

Representatives of the Society of Friends (Quakers) from England were received on March 11, 1983, by Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of

External Church Relations. They were William Barton, General Secretary (retired) of the Friends World, Committee for Consultations, and Peter Jarman, European Secretary of the Quakers for Peace and Service. The talk was on establishing closer contacts between the Society of Friends and the Russian Orthodox Church and on activities in the cause of peace.

At the Institute of the USA and Canada of the USSR Academy of Sciences on March 11, 1983, there was a meeting of the section for domestic policy and ideology of the Learned Council of the theme: "Role of the public movement in the USA in the struggle to prevent the arms race and to preserve the policy of détente." A paper was read by G. I. Yanaev, Vice-Chairman of the Presidium of the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries.

Metropolitan Yuvenaliy of Krutitsy and Kolomna, Vice-Chairman of the USSR-USA Friendship Society, attended the meeting and participated in the discussion.

(Continued on p. 21)

CHURCH LIFE

Services Conducted by His Holiness Patriarch PIMEN

MARCH

On **March 18 (5)**, Friday evening, Patriarch Pimen read the Akathistos before the deeply revered Icon of the Mother of God "Joy Unhoped-For" in the Church of St. Elijah the Prophet, Obydensky Lane, Moscow.

March 20 (7), Cheese-Fare and Forgiveness Sunday, the Feast of the Icon of the Mother of God "Warrantress of the Sinful". His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil together with Archbishop Iov of Zairaisk in the Church of St. Nicholas, Khamovniki, Moscow. That same day, after the evening service, His Holiness conducted the Office of Forgiveness in the Patriarchal Cathedral of the Epiphany.

On **March 21 (8)** and **22 (9)**, Monday and Tuesday of the 1st week in Lent, His Holiness read the Great Canon of St. Andrew of Crete in the Patriarchal Cathedral of the Epiphany.

On **March 23 (10)**, Wednesday of the 1st week in Lent, Patriarch Pimen celebrated the Liturgy of the Presanctified Gifts in the Patriarchal Cathedral.

In the evening of the same day as well as on **March 24 (11)**, Thursday of the 1st week in Lent, His Holiness the Patriarch read the Great Canon of St. Andrew of Crete in the Refectory Church of St. Sergiy at the Trinity-St. Sergiy Lavra.

On **March 25 (12)**, Friday of the 1st

week in Lent, Patriarch Pimen celebrated the Liturgy of the Presanctified Gifts in the same church.

March 27 (14), the 1st Sunday in Lent, the Triumph of Orthodoxy. His Holiness concelebrated Divine Liturgy with Archbishop Iov of Zairaisk and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

After the Liturgy, His Holiness Patriarch Pimen together with Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Pitirim of Volokolamsk, Archbishop Iov of Zairaisk, and Bishop Sergiy of Solnechnogorsk held the molieben for the Sunday of Orthodoxy.

APRIL

On **April 3 (March 21)**, the 2nd Sunday in Lent, Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

On **April 7 (March 25)**, the Feast of the Annunciation of the Blessed Virgin, His Holiness the Patriarch celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil together with Archbishop Iov of Zairaisk in the Patriarchal Cathedral.

On **April 10 (March 28)**, the 3rd Sunday in Lent, of the Veneration of the Holy Cross, His Holiness concelebrated Divine Liturgy with Archbishop Iov of Zairaisk in the Patriarchal Cathedral and, on the eve, attended All-Night Vigil in the same cathedral.

The Spiritual Testament of St. MITROFAN the Bishop of Voronezh

The manuscript is written in semi-uncial on 39 leaves. Its contents are as follows: on leaves 1-33 there is the "Testament" *, on ls. 34-38 "Letter from the Hierarchy, upon occupation of his diocesan seat, to the priests", and on l. 39, which is glued to the cover of the manuscript, there is an inscription saying: "This book, the testament (or) will of His Grace the Bishop of Voronezh, Schemamonk Makariy, was written in the God-protected city of Voronezh, in the house of His Grace by the deacon of the cathedral church, Afanasiy Evfimov. His Grace the Bishop Schemamonk Makariy passed away on the 23rd day of the month of November, 1703, and was buried on the 4th day of December, in the presence of His Majesty Tsar Peter I himself and members of his council. His Majesty bore the coffin from the church to the crypt upon his own shoulders, followed by members of his council; to them and to the foreigners present the Tsar declared: 'I have no other holy starets such as this left to me, may his memory be eternal'".

Leaves 1 to 27 of the manuscript bear the following signatures: (1) "This spiritual testament is signed by Bishop Mitrofan with his own hand. Bishop Mitrofan of Voronezh..." This signature is in the middle of a leaf, in the margins of the manuscript. It is not on leaf 28 and the following leaves. (2) On leaves 1, 4, 8, 12, 16, 20, 24 and 29 at the bottom under the text of the testament and 25 overleaf there is another signature: "Of the Voronezh uyez, of the Konstantinovskaya Wilderness of the Monastery of the Saviour Monk-priest Antony with his hand (l. 29)... Antony" (25 overleaf). (3) On leaves 1 to 31 is a third signature: "Of the house of His Grace Bishop Mitrofan of Voronezh treasurer, Monk-priest Tikhon."

* The **Spiritual Testament** of St. Mitrofan is now in the State Museum of History in Moscow (No. 820/SIN. 669).

Apart from the original manuscript of Bishop St. Mitrofan's spiritual testament there are several extant copies of this literary monument.

Respect for the memory of St. Mitrofan of Voronezh prompted many people to seek documentary evidence of his pious life long before his formal canonization, and many copies of his testament were made.

References to his spiritual testament also appeared in various printed publications long before his canonization. This monument is first mentioned in print in the brief biography of St. Mitrofan written by Metropolitan Evgeniy Bolkhovitinov and included in his *Opisanie Voronezhskoi Gubernii* (Description of the Voronezh Gubernia) published in 1800. St. Mitrofan's testament is also mentioned by Shchekatov in his *Geographical Dictionary* (1801) which includes Metropolitan Evgeniy's *Description of the Voronezh Gubernia*.

There is an independent mention of St. Mitrofan's testament by Hieromonk Anikita, the author of the saint's *Life*, which was published by a decision of the Holy Synod in 1838. This author had at his disposal the original manuscript and drew extensively on the autobiographical and other data contained in the testament.

Archbishop Dimitriy Sambikin writes without mentioning the source of his information, that the genuine testament of St. Mitrofan was originally in the library of the St. Mitrofan Monastery in Voronezh, but in the 1830s, before the invention of the relics of that saint (1832), it was sent to the Synodal Library in Moscow.

Mention should also be made of two articles entitled, "The Spiritual Testament of St. Mitrofan the Miracle Worker, the First Bishop of Voronezh". One of these, a rather extensive one, was first published in the *Voronezh Gubernia Gazette*, 1859, Nos. 18-40, and later came out as a pamphlet which ran

into several editions. The second, a very short one, was printed as a leaflet in Voronezh in 1889; it was reprinted in Moscow in 1890. Neither of these articles reproduces the text of the original or its full contents. They offer instead spiritual and ethical reflections on the sayings of St. Mitrofan in his testament: "Labour well, observe moderation and thou wilt be rich. Drink moderately and eat little and thou wilt be healthy. Do good and avoid evil and thou wilt be saved".

The two articles must have been prompted by the appearance of a leaflet quoting these sayings from the original testament. They were accompanied by explanations and the signature of the author. The leaflet was published shortly after the invention of St. Mitrofan's relics under the heading "Spiritual Testament of St. Mitrofan", but there was no mention of either the year or the place of its publication. However, when one reads the testament of St. Mitrofan itself one can easily see that some of his sayings are not his own, but borrowed from men of wisdom of his time. "For men of wisdom," writes St. Mitrofan in his testament, "say... to every man: labour well, observe moderation"... These sayings with the same explanations also appear in the testament of Patriarch Ioakim of Moscow (spiritual testaments, as a rule, were written according to traditional form), who died in 1690, that is to say, before St. Mitrofan wrote his own testament.

Though the original testament is written as one unbroken text, one can easily pick out the introduction which begins with a glorification of the Holy Trinity and includes a discourse on man's lofty calling. It also includes St. Mitrofan's description of his own education and of his life in general.

In the testament itself, St. Mitrofan confesses with deep humility before all men his Faith whose servant he was to his last breath. Then in paternal concern he addresses a lengthy homily to the pastors of the Church, urging them to be always worthy of the lofty calling of the priesthood.

When Bishop Mitrofan was on his deathbed, there was none to record his saintly life. As if anticipating this and wishing to "make things known about

himself", he wrote in his testament the main events of his life. Bidding farewell "to the entire Church of God", he admonishes the flock of Voronezh to keep the "Orthodox Catholic faith in God and to observe the general rules of life 'according to order'... in awe and moderation give what is due and proper to all". From leaf 25 begin private instructions regarding his place of burial; the schema vows before his end and his burial vestments; the observance of the forty days' prayers; the "cell money" for his commemoration; the payment for his funeral; the reading of the Psalter for forty days; the annual commemoration service and on Saturdays. The instructions closed with an admonition to show him mercy and pay him his last due; to be obedient and fulfil everything according to his will.

In a footnote to the testament, Bishop Mitrofan addresses his successor on the Voronezh seat, asking him for his prayers and begging him to be kind to all who had worked together with him in "the House of the Most Holy Mother of God".

It is impossible to establish exactly when Bishop Mitrofan wrote his spiritual testament. His own reference to his being 70 years of age when writing it cannot be considered a proper chronological data, for the saint was referring merely to his advanced age. *The days of our years... are threescore years and ten* (Ps. 90. 10), writes the bishop, recalling the words of David the Prophet about the "measure" of a man's age.

In order to establish the time when Bishop Mitrofan actually wrote his testament, one should take note of his warning to the Voronezh flock against making friends with men of different beliefs. This warning could not have been given to the people of Voronezh before 1696. In that year a shipyard was built in Voronezh by order of Peter the Great which attracted to the city "seamen, shipbuilders, and other craftsmen" most of whom were foreigners. They occupied almost all the lower part of the city, along the hillside and the bank of the Voronezh River. And there, nearby the Dormition Church, grew what was later known as the German Settlement with two Lutheran churches. Until that time there were practically

no foreigners among the local residents. Consequently, St. Mitrofan's testament was written not earlier than 1696 and not later than 1700 because in it he addresses the Patriarch, expressing his desire to take the Great Schema vows before his death.

On August 30, 1698, he wrote a letter to Patriarch Adrian, asking for his advice and blessing. It was only after receiving the Patriarch's answer, postponing the Great Schema vows (it took place on August 10, 1703) to the last days of his life, that Bishop Mitrofan could have included the aforesaid request into his testament.

Thus it can be assumed that Bishop Mitrofan's testament was written around September 2, 1699, or even in the latter half of 1698, before he sent his letter to the Patriarch, when the bishop "was exhausted from an illness that had attacked him". Most probably, at

that time he was feeling that his hour had come, and his letter to the Patriarch was prompted by the approach of death and under its influence he may have written his testament in 1698.

In his signature to the testament the bishop states that it was "oral", but there is a careful appendix by someone saying that it was written "in the house of His Grace", so to say "by his deathbed". This would account for the errors and omissions in the text, the corrections, glued-in insets and revisions of whole leaves, which were made later, presumably after Bishop Mitrofan's recovery and by another scribe, not by Deacon Afanasiy Evfimov; this is evident from a comparison of the handwritings of the original and of the corrections and insets.

Father STEFAN ZVEREV

(Reprint from *Bogoslovski Vestnik*, February 1897, pp. 229-250).

The 300th Anniversary of the Voronezh Diocese

(A Brief Historical Survey)



hen the centralized Russian state emerged in the 16th century, it included the Voronezh territory, which bordered on the Ryazan principality.

To protect the southern and south-eastern borders of the state from inroads of Asian nomads a chain of fortresses were built, including Voronezh (founded in 1585), Orlov on the Usman River, Kostelsk, Uryv, Korotoyak on the right bank of the Don; Olshansk, Ostrogozhsk, Userd, Verkhnesosensk on the Sosna River and its tributaries and Valuiiki at the estuary of the Valui River.

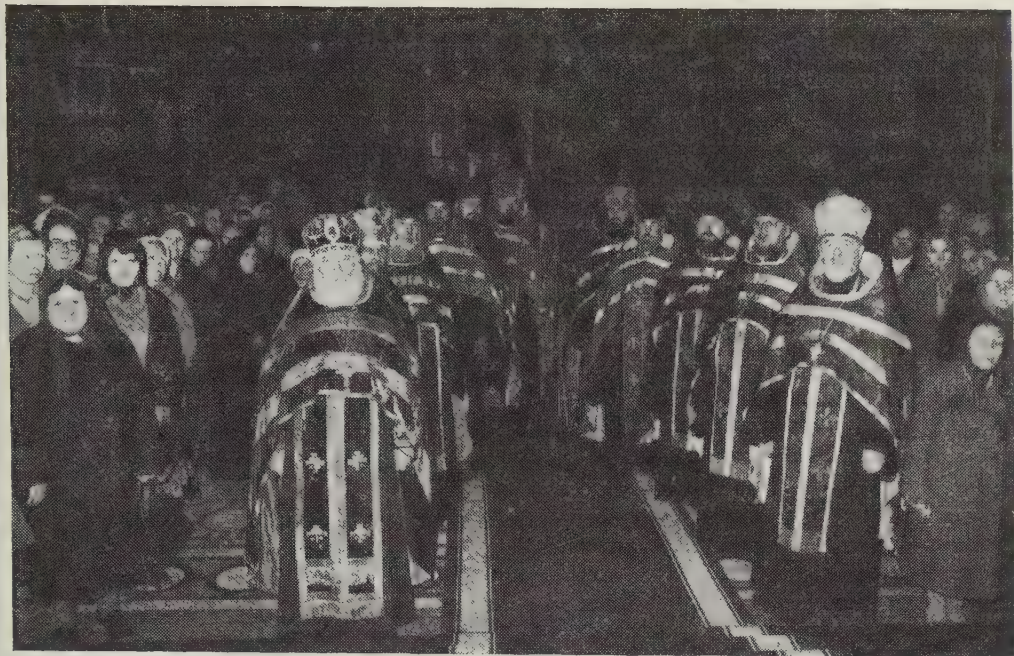
The building of these new cities was accompanied by the construction of new churches. In Voronezh, the Cathedral Church of the Annunciation of the Blessed Virgin was erected, just like churches in all other new cities, simultaneously with the building of the city walls. In 1600, the Dormition Monastery was founded in the central part of Voronezh, and in 1620 the Akatov Monastery came into being with the main church dedicated to St. Aleksey the Metropolitan of Moscow. The year 1623

saw the foundation of the Convent of the Protecting Veil.

In the 16th-17th centuries the population living along the banks of the Don were under the jurisdiction of the Metropolitan of Ryazan, and the diocese was so large that he was hardly able to extend his pastoral guidance to what was then called "the Don Ukraine".

Since it was in the interest of the state to have a strong ecclesiastical administration in the south, it was decided to set up the Voronezh Diocese in 1682. According to the number of churches Voronezh by that time was one of the major cities of the uезд; the dean of its cathedral had to be an archpriest, a distinction which only a few of its neighbours could boast of. "And it fell to the lot of Hegumen Mitrofan of the Monastery of the Life-Giving Trinity and St. Makariy of Unzha the Miracle Worker to be elected to the see", and verily he became the "builder of the region".

St. Mitrofan (in the world Mikhail) was born in the Vladimir Gubernia on November 6, 1623, into a pious Ortho-



The clergy and worshippers during divine service in the Cathedral Church of the Protecting Veil in Voronezh on May 6, 1982, the 300th anniversary of the Voronezh Diocese

dox family [1]. He was married and had a son Ioann. He served first as a parish priest in the church of the village of Sidorovskoe (Shuya Uezd), located not far from the city of Suzdal in the Vladimir Diocese. When his wife died, he settled in the Zolotnikovskaya Wilderness of the Dormition, also near Suzdal, where he was professed and named Mitrofan in 1663. Three years later Hieromonk Mitrofan was appointed father superior of the Monastery of the Dormition and St. Kosma on the Yakhroma River where he remained for nearly a decade, endeavouring to educate the brethren in the spirit of asceticism. A large building with cells for the brethren was erected under his guidance. In 1675, Patriarch Ioakim of Moscow and All Russia (1674-1690) translated Father Mitrofan to the famous Unzha Monastery founded by St. Makariy in Galich, Kostroma Gubernia, where he was father superior for nearly six years [2, pp. 15-17].

In 1682, the active and pious father superior of the cloister, which at that time ranked second after the Monastery of St. Sergiy, was summoned to Moscow to serve his term of office. At the Moscow Council of 1681-1682, "the pupil

and successor of St. Makariy, Hegumen Mitrofan, a man truly pious and holy" [2], was appointed to the newly established Voronezh See with elevation to the dignity of bishop.

St. Mitrofan at that time had nearly 20 years of monastic experience behind him. He knew the Holy Scriptures and the patristic works very well. Life as a priest and then as a monk had strengthened his will and character, and this was reflected in all his activities which left a vivid mark in the history of the Russian Church [3, p. 586; 4, p. 126].

Improving the Voronezh Diocese became the work of his life. Vladyka Mitrofan always tried to harmonize his own efforts with the general pattern of State and Church life of the country.

In the years of his administration the number of churches in the diocese was nearly doubled. The year 1694 saw the establishment of a Voronezh diocesan podvorye in Moscow. With the blessing of the bishop, the Holy Trinity Monastery was founded on the Bitug River in 1699, and in Voronezh itself the stone Cathedral Church of the Annunciation of the Blessed Virgin was erected.

Not only the building work taxed his strength. In 1682, Bishop Mitrofan was present in Moscow during the streltsy riots. Soon the wave of riots that shook the Russian capital reached the Voronezh area.

In 1685, the government passed a civil law "banning" schism in the Holy Church. People who adhered to old rites and service books were exiled to remote areas, one of which was the Voronezh territory. Bishop Mitrofan realized that the schism was rooted in the various flaws that existed in the Church and public life. The first bishop of Voronezh set before himself the task of ensuring that divine services be celebrated with due reverence, that there be enough churches, that Christian education be promoted and worthy priests appointed, and that the principles of Orthodoxy be established in life itself.

On his return to Voronezh, Vladyka Mitrofan sent an encyclical to the clergy of his diocese, calling on them to edify zealously their flock with the Word of God, setting a worthy example of Christian asceticism and ministry. He also sent out to churches "memoranda" and "admonitions against schismatics" with advice of how to restore them to the bosom of the Mother Church. These messages were to be read out to the congregation in all the churches.

Monasteries helped a great deal to promote the spiritual enlightenment of the Voronezh territory, and it was to them that Vladyka Mitrofan turned for support. He regarded monasteries as traditional centres of enlightenment and economic activity. Serious disorders in some of the local monasteries prompted Vladyka Mitrofan to take resolute action against those who violated the monastic Rule and to improve the organization of life in the cloisters; he insisted on the strict observance of the Church Rule in divine services, including unison singing. Bishop Mitrofan demanded that all the monks attend church daily and observe diligently the cell rule and all the fasts; advised them to live in their cloisters constantly, and imbued them with peace and fraternal love.

Vladyka Mitrofan imparted much at-

tention to convents as well. He transformed the skete of the Trinity Monastery in Elets into the Convent of the Icon of the Mother of God "The Sign" and ordered the nuns to observe the cenobitic rule [5].

Vladyka Mitrofan believed that divine services performed with due reverence have the best effect on morality, he himself set a worthy example to the clergy. A fine hierarchal choir was organized with his blessing at the main cathedral church in Voronezh.

An intercessor and succourer of men, the Bishop of Voronezh was noteworthy for his Christian virtues, above all for his acts of charity. Free meals for the poor and the sick were served at the bishop's house; they were also given money. He also provided annually clothes for the poor. Furthermore grain was distributed to the needy. He also buried the poor dead at his own expense. The city jail was very near the hierarchal residence and Bishop Mitrofan visited the prisoners on feast days and distributed alms [4, p. 170].

From 1695, the Don territory became the focal point of vigorous activity because Peter I chose Voronezh for the building of his fleet. Many were opposed to this project, considering the building of a fleet a useless and wasteful undertaking, not pleasing unto God, but Vladyka Mitrofan supported Peter I in his efforts. He realized the historical importance for Russia of regaining access to the Caspian and Black seas and of pushing her borders to the natural confines.

As a true Orthodox Christian and patriot, Vladyka Mitrofan was well aware that the building of a Russian navy would hasten the liberation of the Orthodox East from the Turkish yoke. He helped Peter I with advice and exhorted the people, who were grumbling at the heavy labour, to work. He also contributed from his own purse and from the diocesan funds to the naval project.

Outstanding services rendered by Bishop Mitrofan to the Church and State served to enhance the prestige of his diocese. Peter I issued a decree ordering that "the Voronezh See be ruled by archbishops with the title of Voronezh and Elets" [6, p. 287]. This pur-



The Cathedral Church of the Protecting Veil in Voronezh



On the left: His Grace Archbishop Dimitriy Sambikin (see p. 19); on the right: Hieroschemamonk Agapit (see p. 15).

the Voronezh bishopric on an equal footing with the other 22 hierarchal sees of the Russian Orthodox Church [7, p. 385].

Vladyka Mitrofan died on November 23, 1703.

His immediate successors on the Voronezh See were Archbishop Arseniy (Kostyurin, 1704-1712), Metropolitan Pakhomiy (Shpakovsky, 1714-1723), Bishop Iosif (surname unknown, 1725-1726), Bishop Lev (Yurlov, 1727-1730), Bishop Ioakim (Strukov, 1730-1742), Bishop Veniamin (Sakhnovsky, 1742-1743), Bishop Feofilakt (surname unknown, 1743-1757), Bishop Kirill (Lyashchevetsky, 1758-1761), Bishop Ioannikiy (Pavlutsky, 1761-1763). They all bore the title "of Voronezh and Elets". These archpastors did much to erect the "walls" on the "foundation" that was laid by Vladyka Mitrofan.

Theological education was a crucial problem in the life of the diocese. At that time the only educational centres were the monasteries which had service books, collections of patristic sermons and interpretations of the Holy Scriptures. But the monasteries could not solve the problem because their libraries were not large and there were almost no schools, secular or theological, which accounted for the very low level of education among the clergy.

Bishop Ioakim reported to the Holy Synod in 1732 that schools were built at his house and many children of the clergy selected to study in them [8, part 1, pp. 11-12]. The Slavonic-Latin School in Voronezh had 147 pupils aged between 10 and 21 years who learned to read the Horologion and the Psalter. Another such school was opened in Ostrogozhsk.

On May 31, 1745, Bishop Feofilakt issued a decree on the establishment of the Voronezh Theological Seminary. A total of 150 pupils were enrolled and 1,000 rubles' worth of books were bought for the library. A wing was built on to the hierarchal residence for the seminary [9, 14th issue].

On February 3, 1763, Bishop Tikhon (Sokolov) of Keksgolm and Ladoga, Vicar of the Novgorod Diocese, was appointed to the Voronezh See. "The bishop arrived in Voronezh in the prime of his youth and with an ardent

desire to work in the vineyards of Christ, ready to dedicate all his young strength to the internal and external organization and improvement of the Voronezh Diocese. A lot of work lay in store for him" (9, 8th issue pp. 88-89).

By that time the Voronezh Diocese occupied a vast territory from the Efremov Uezd of the Tula Gubernia in the north to the border of the Don Region in the south; in the west it stretched to the Kharkov area, and to the east lay the endless steppes.

One of the first undertakings of Bishop Tikhon was to open catechism classes for the clerics, the inhabitants of the city and their children in the Voronezh Annunciation Cathedral. For this purpose he wrote a "directive on how the catechism should be taught to the people" [10, Vol. 1, pp. 17-18]. The Vladyka preached constantly, wrote sermons for the people and sent them out to various churches of the diocese. In his very first exhortations he demanded moral perfection and that the people strive actively for righteousness. By demanding more of the clergy, he exerted an influence on their flock, asserting the Gospel commandment that Christians must be *the salt of the earth and the light of the world* (Mt. 5: 13-14).

His numerous messages and sermons appealed directly to the hearts of the faithful. He endeavoured especially to instil in his flock respect for, obedience and devotion to the Church: "He who obeys the Holy Church and renders due honour and respect to her pastors, instituted by the Great Hierarch Himself Jesus Christ, will keep away from schismatic sects and all superstitions harmful to the soul..." [9, 13th issue p. 60].

But of the greatest educational value for the people was Vladyka Tikhon's own life. He never refused spiritual consolation to the poor and needy clergymen, monks or laymen. The faithful of Voronezh has such great respect for their archpastor, that people used to admonish each other to act as he told them, saying that otherwise "he would complain to God". And there were several cases of the disobedient being openly punished by God [11, pp. 67-69].

Insufficient enlightenment among the people caused sectarianism to spread in the diocese. Vladyka Tikhon resolutely fought against all departures from Orthodoxy. He insisted that Christians go to Confession more often and receive Holy Communion.

In 1765, Vladyka Tikhon reopened the Voronezh Slavonic-Latin Seminary at the bishop's house. In the towns of the diocese where there were theological boards, Vladyka Tikhon started several parish schools. The clergy were obliged to send to these schools their sons, between the ages of 8 and 15, to learn to read, sing and write. In 1763, a Latin Seminary was opened in Elets and parish schools in Livny and Korotoyak on clerical funds. Two years later a school was opened in Cherkassk for the population of the Territory of the Don Cossacks.

"Had Vladyka Tikhon's spiritual legacy been nothing else but his tireless efforts to open theological schools in all the corners of his vast diocese, from Lebedyan to Cherkassk, it would still have been fitting to enter his name in capital letters among the hierarchs of the 18th century who had put their soul into educational work, such as St. Dimitry of Rostov and Iov of Novgorod..." [9, 11th issue, p. 149; 4, p. 419].

The four years and seven months of tireless work of reorganizing the Voronezh Diocese undermined the health of the saintly archpastor. He petitioned the Holy Synod to be translated to "a nearby cell, to the Trinity-St. Sergiy Lavra" [5, p. 31]. By decision of the Holy Synod, Vladyka Tikhon was translated first to the Tolshevski Monastery and then, in 1769, to the Zadonsk Monastery of the Vladimir Icon of the Mother of God of the Voronezh Diocese where he lived for nearly 13 years, combining the ascetic life of a monk with fruitful creative work of a theological writer.

Besides numerous letters to friends [10, Vol. 15], Vladyka Tikhon wrote a remarkable work on asceticism entitled *Sokrovishche dukhovnoe ot mira sobiraemoe* ["Spiritual Treasures Gathered in the World"] (1770), and also a five-volume work *Ob istinnom Khristianstve* ["On True Christianity"] (1776). Metropolitan Platon of Moscow wrote say-

ing that Tikhon's *True Christianity* was a spiritual treasure that should be read by everyone [4, p. 424]. It is interesting to note that Vladyka Tikhon corresponded with the brethren of the Dormition Wilderness on the Sarovka River [9, 8th issue, pp. 106-107, inset].

By his own example and guidance to "the true Christian life", Bishop Tikhon exerted tremendous influence on Russian monasticism. He was spiritual forefather of the startsy in the Don territory. His associate, Schemamonk Mitrofan († February 27, 1793); later also became a starets. Vladyka Tikhon's cell attendants—Vasilii Chebotaryov and Ivan Efimov, left some diary notes about his life. Ivan Efimov who was professed with the name Tikhon, later founded the Usman Convent [9, 8th issue, p. 144]. Another famous ascetic, who grew spiritually under obedience to Vladyka Tikhon, was Aleksei Fyodorovich Bolkhovitinov, later Hieroschemamonk Agapit († September 17, 1825).

Other continuers of St. Tikhon's work were startsy-recluses of Zadonsk—Georgiy († May 25, 1836) and Hieroschemamonk Nafanail. This spiritual succession also continued in subsequent years and is linked with the names of Hieroschemamonk Avraamiy († July 29, 1852), Hieromonk Pavel († May 19, 1837) and Hieromonk Irinei († May 1, 1863) who was for more than a quarter of a century under obedience of the keeper of the shrine of St. Tikhon, celebrating daily the early Liturgy.

In the last few years of his life, St. Tikhon often read the Psalter and prayed with tears in his eyes, saying: "Lord, have mercy upon us! O Beloved, have mercy upon us!"; his heart turned to God as to his real Father.

Vladyka Tikhon passed away on August 13, 1783. The funeral service was conducted by Bishop Tikhon (Malinin) of Voronezh in Zadonsk on August 20 in the presence of crowds of worshippers.

His Grace Tikhon II (Yakubovsky, 1767-1775) continued chiefly the educational work started by his predecessor. The activities of the new archpastor were of a somewhat peculiar nature, for he was under the influence of Western educational principles. Thus he urged that students be educated "through ad-

monitions, by explaining to them the benefits resulting from learning for the Holy Church, their country and for the students themselves" [8, p. 68].

Bishop Tikhon III (Stupishin-Malinin, 1775-1788) was for a long time a monk of the Trinity-St. Sergiy Lavra and held the post of prefect of the Moscow Theological Academy. He was a gifted preacher, he spoke "beautifully and with ease to the largest congregations. When he was carried away, he could speak for two hours on end without tiring his listeners" [12, pp. 52-53; 4, p. 446]. He also demanded that the clergy of his diocese should preach all the time. Vladyka Tikhon continued to extend the network of parish schools and opened theological schools attached to monasteries. He also authorized the opening of philosophy (1777) and theology (1779) courses at the Voronezh Theological Seminary.

Bishop Innokentiy (Polyansky, 1789-1794) was a talented preacher and a scholar. He enriches the seminary library with many new books. The well-known Church historian, Prof. N. Z. Znamensky, pointed out that at that time the Voronezh Seminary library was second only to those of the Novgorod Seminary and of the Trinity-St. Sergiy Lavra, and better than the library of the Kazan Theological Academy.

Bishop Innokentiy appointed to the post of prefect of the Voronezh Theological Seminary Evfimiy Bolkhovitinov (Monk Evgeniy; subsequently the Metropolitan of Kiev), who was only 23 at that time. "The son of a Voronezh priest, a member of the hierarchal choir, a student of the Voronezh Seminary, a teacher, a librarian, and prefect of the seminary, archpriest of the cathedral in the town of Pavlovsk and member of the Voronezh Theological Consistory, the first local historian and folklore expert and writer, and then a monk, assistant rector of the academy, bishop and finally Metropolitan of Kiev—such was Evfimiy Bolkhovitinov, one of the most remarkable personalities of the Voronezh territory" [9, 11th issue, p. 277].

1795 saw the appointment to the Voronezh See of Bishop Mefodiy (Smirnov, 1795-1799). By an ukase of May

31, 1795, the Bishops of Voronezh were given the title "of Voronezh and Cherkassy" (instead "of Elets" as before, because in 1788 Elets was annexed to the Orel Diocese) [9, 13th issue, p. 147]. Bishop Mefodiy, like Bishop Innokentiy, was a member of the Russian Academy. He was the favourite professor of the students of the Moscow Theological Academy. At the Voronezh Seminary, Vladyka Mefodiy started the classes in literature, music and Church Rule and later drawing and civil architecture.

Bishop Afanasiy Ivanov (1799) was earlier the Rector of the Moscow Theological Academy. He was in charge of the Voronezh See only for several months.

Under Bishop Arseniy II (Moskvin, 1799-1810), the emphasis was placed on preaching. By that time there was a marked improvement in the life and material conditions of the monasteries especially of the Zadonsk and Akatov cloisters and of the Monastery of the Protecting Veil; the monasteries of the Don Cossacks were restored.

In 1804, new theological schools were opened in Ostrogozhsk, Pavlovsk and Zadonsk of the Voronezh Diocese.

In 1813, Bishop Antoni I (Sokolov, 1810-1816) opened parish schools in Novokhopersk and Zemlyansk. In Zadonsk, where he spent the last few years of his life, people remembered him as a saint of God.

During the Patriotic War of 1812, the patriotism of the believers of the Voronezh Diocese inscribed one of the best pages in the history of the city of Voronezh [9, 12th issue, pp. 501-519].

On July 19, 1812, His Grace Antoni addressed the following remarkable appeal to the flock and clergy of the diocese:

"O God-protected flock of Voronezh, our Motherland is in danger! The malicious enemy, the proud leader of the brutal Gauls, is inundating her with foreign troops, wishing to destroy our cities and villages by fire and sword.... Beloved sons of our Motherland! At the onset of a storm, shall we be intimidated by blows, often terrible, but ending in harmless thunder? No, we shall not! Bloodthirsty Napoleon will find in us neither weakness, nor drowsy care—

lessness, nor shall he defeat us with cunning and temptations.... Let us go down on our knees with a contrite heart before our Heavenly Father, so that He, Who is abundantly merciful, may grant us peace and tranquillity" [6, 1867, No. 15]. Many clerics of the Voronezh Diocese volunteered and many people of the region became heroes during the war.

Bishop Epifaniy Kanivetsky (1816-1825) administered the Voronezh Diocese for 9 years. He was succeeded by Archbishop Antony II (Smirnitsky, 1826-1846), formerly the father superior of the Kiev-Pechery Lavra. Metropolitan Evgeniy (Bolkhovitinov) of Kiev who had recommended him to the post predicted that the Lord would bless the city of Voronezh for Antony's sake. After consecration, Bishop Antony said to a certain starets: "I must soon leave for the Voronezh Diocese; I do not rely on myself, but there are two saints of Christ there—Mitrofan and Tikhon. Their prayers, like a reliable anchor of my soul, will strengthen and help me" [13, p. 23]. And, indeed, Voronezh was made happy by an archpastor who was "an ardent intercessor, meek and merciful" [9, p. 533]. The 20 years of Archbishop Antony's ministry constituted a special period in the history of the Voronezh Diocese. Concerned for the salvation of his flock, Vladyka Antony remained a zealous monk-ascetic even in the episcopal dignity. "Reverential and lengthy services, prayers at home and strict abstinence accompanied him to Voronezh... Frequent sermons in church and frequent private conversations with members of his flock made him an archpastor beloved by the Voronezh people" [9, 10th issue, p. 27]. St. Serafim of Sarov is known to have had profound respect for Archbishop Antony. People flocked to the starets-archpastor whom they regarded as their own father. Thanks to Vladyka Antony's concern, the Voronezh Seminary brought up some outstanding cultural figures, including the poets I. A. Lebedinsky, I. S. Nikitin, A. V. Koltsov and also Metropolitan Leontiy of Moscow. I. S. Nikitin and Metropolitan Leontiy left reminiscences of the years of their studies at the seminary. "But of particular significance was his patronage of

the Zadonsk startsy—the recluse Georgiy Mashurin, Hieroschemamonk Nafanail and pious ascetics Matrona Naumovna Popova and Evfimia Grigorievna Popova. He often visited the Zadonsk recluses and corresponded with them" [4, p. 559].

A joyful event for the Voronezh region and for all the Russian Church was the canonization in 1832 in Voronezh of St. Mitrofan the Miracle Worker.

Between 1833 and 1834, Archbishop Antony consecrated in Voronezh and elsewhere in the diocese several churches and side-chapels dedicated to St. Mitrofan [9, 10th issue, pp. 28-29].

A church was built and dedicated to St. Mitrofan on the Holy Mountain with the blessing of Archbishop Antony. One of the first to be built (1833) was the St. Mitrofan Church in the Khotkovo Convent of the Protecting Veil in which the saint's parents—Schemamonk Kirill and Schemanun Maria—reposed. Vladyka Antony became the father superior of the St. Mitrofan Monastery of the Annunciation founded in Voronezh. Henceforth he also bore the title: "Holy Archimandrite of the St. Mitrofan Monastery".

On May 12, 1846, during the rebuilding of the church in the Zadonsk Monastery, the invention of the incorruptible relics of St. Tikhon took place. On December 20, 1846, a few hours before his death, Vladyka Antony wrote to the Holy Synod, saying that he was filled with a "delightful and tremulous expectation: may this luminary of faith and good works be revealed...".

On December 20, 1846, Archbishop Antony passed away in the 74th year of his life.

On January 13, 1847, Archbishop Ignatiy Semyonov (1847-1850) was appointed to the Voronezh See. "Constant officiating at services, efforts to organize the St. Mitrofan Monastery, journeys in the diocese, and improvement of the administration—such were, in brief, his endeavours" [4, p. 582]. Archbishop Ignatiy was an outstanding ecclesiastical writer and a historian of the Old Belief. Twenty of his works on theology and Church history were published.

During the reign of Archbishop Antoni Smirnitsky, the Voronezh Diocese received a vicar with the title, "Bishop of Ostrogozhsk". The first vicars were Bishop Irinarkh Popov (1841-1842) and Bishop Elpidifor Benediktov (1842-1848), who helped Vladyka Antoni in his declining years. Under Archbishop Ignatiy, the vicar was Bishop Feognost Lebedev (1848-1852).

On February 25, 1850, Archbishop Parfeniy Chertkov (1850-1853) was translated to the Voronezh See. He was the oldest hierarch and one of the most outstanding in his day. He administered the Vladimir Diocese for 29 years. Under him the vicar was Bishop Antoni Pavlinsky (1852-1853).

On August 27, 1853, Bishop Iosif Bogoslovsky (1853-1864) was appointed to the Voronezh See. He was severe but just. In the history of the Voronezh Diocese he is honoured as much as Archbishop Antoni Smirnitsky. He was charitable to the needy. He had a fine voice, and officiated at divine services with deep reverence and majesty. His homilies were simple in form, but deeply edifying. His sermons appeared in various periodicals, especially in the popular pamphlet entitled: *Seven Sermons on the Cross*.

Vladyka Iosif founded the first school for girls, which later became the Voronezh Diocesan School for Girls.

During the administration of Archbishop Iosif, on August 13, 1861, the solemn canonization of St. Tikhon took place on the day of his demise. A chapel was built where his cell had been. That year the Tyunino Convent of the Icon of the Mother of God "Life-Giving Source" and St. Tikhon was founded on a spot which St. Tikhon liked to visit and where he built a well over a spring. At the end of the 19th century the Trinity-St. Tikhon Convent, also known as the Convent of the Icon of the Mother of God "Consolation of All the Afflicted" was built in Zadonsk where the almshouse built by the righteous Matrona Naumovna Popova, had stood.

On January 4, 1865, Bishop Serafim Aretinsky (1865-1886) was appointed to the Voronezh See. Under him the scholarly-theological traditions of the diocese were further developed.

The seminary corporation of 1860-1870 deserves special mention. It included such talented lecturers as M. F. Yastrebov, later a professor at the Kiev Theological Academy; D. I. Sambikin, later Archbishop Dimitriy of Kazan (more about him in this article); I. P. Markov, the author of a philosophy textbook for which he was awarded the Metropolitan Makariy Prize; M. P. Nevsky, later Bishop Mitrofan of Smolensk; M. I. Nekrasov (Monk Lavrentiy), who was later the Rector of the Moscow Theological Academy and then the Bishop of Kursk; P. A. Vishnevsky; the writer G. M. Nedetovsky, N. I. Lyaborinsky, and others [4, p. 640].

In 1866, the *Voronezh Diocesan Gazette* began to come out. Bishop Serafim initiated many researches into theology and Church history.

In 1886, Bishop Veniamin II (Smirnov, 1886-1890) was appointed to the Voronezh See. He started the construction of the St. Vladimir Cathedral in commemoration of the 900th anniversary of the Baptism of Russ. The cathedral was consecrated on St. Lazarus Saturday in 1918. A man of rare kindness, responsiveness and forgiveness, Bishop Veniamin led a life of an ascetic.

In 1890, Bishop Anastasiy Dobradin (1890-1913) was translated to Voronezh. Everywhere he served he "enjoyed everyone's good will and deep respect for his indefatigable care of his flock—for its spiritual and moral flourishing". He was a remarkable Christian educator and an outstanding administrator, a brilliant impromptu preacher who left a collection of sermons entitled *Sermons and Speeches*. In March 1900, Bishop Anastasiy petitioned the Holy Synod about the establishment in Voronezh of a Church History and Archaeological Committee with "a repository of antiquities, a library and an archive". The committee, set up in 1901, "had as its objective the study of the ecclesio-religious life in the Voronezh region, its past and present, the preservation and investigation of antiquities..." [9, 4th issue, pp. 422-425]. All materials on the history of the Voronezh Diocese and its environs were studied and reports on

them were heard at sessions of the committee. Valuable historical information appeared in the committee's annual publication *Voronezhskaya Starina* ["Voronezh Antiquity"] which came out from 1902 to 1916. The committee had its own museum with books and pamphlets on archaeology, paleography and archivalia, various manuscripts, portraits, collections of coins, medals and other antiques. The committee's work was of vast importance for the study of the regional history.

A prominent member of the committee was Archbishop Dimitriy (Sambikin; † 1908) of Kazan and the Sviyaga. He was a native of Voronezh, an alumnus of the Voronezh theological school, lecturer and rector of the Voronezh seminary, Doctor of Theology, a devoted student of hagiography and Church archaeology, an expert in and connoisseur of Russian antiquity. Wherever he lived—in Voronezh, Tambov, the Volhynia, Tver, Nizhni Novgorod, and Kazan—he contributed to the study of the region. A surprising number of his articles and monographs were published (more than 100 of his articles appeared in the *Voronezh Diocesan Gazette* alone). In the Voronezh region, he toured through half of its villages and inspected many old churches and monasteries. As a result, he published a work on the local monasteries and an index of patronal feasts in the Voronezh Diocese (see *JMP*, 1976, No. 1, pp. 72-80).

The Ostrogozhsk vicariate, closed in 1853 and reopened in 1867, was of great help in the administration of the diocese. The Vicar Bishops: Feodosiy Makarevsky (1867-1871), Veniamin Bykovsky (1871-1879), Filaret Kosinsky (1879-1880), Kirill Orlov (1880-1882), Makariy Troitsky (1882-1886), Anatoliy Stankevich (1886-1890), Vladimir I (Sokolovsky, 1891-1896), Iosif Sokolov (1897-1900), Vladimir II (Shimkovich, 1900-1923) influenced greatly the life of the diocese in which they took an active part, often deputizing for the ruling hierarchs.

On May 13, 1913, Archbishop Tikhon IV (Nikanorov, 1913-1920) was appointed to the Voronezh See.

With the start of World War I, pastors had to console widows and orphans

and help the wounded with prayers and deeds. The Voronezh clergy helped to organize aid, open hospitals and infirmaries. All the parishes had a board of trustees to give spiritual and material aid to those in need. Donations were collected and at Christmas and Easter parcels were sent to soldiers at the front. A military hospital was opened in Voronezh in 1914 by a decision of a diocesan congress. It was located in the Convent of the Protecting Veil and the nuns helped to look after the wounded and sew the bed clothes [6, 1916, No. 39].

In 1917-1918, Archbishop Tikhon attended the All-Russia Local Council in Moscow. The council reestablished the patriarchate in the Russian Church and elected the Supreme Church Authority, the Holy Synod, and the Supreme Church Council. In this connection the former diocesan consistories were turned into diocesan administrations which included the diocesan councils. "Diocesan meetings of the clergy were held which elected the local hierarchs. The people and clergy of Voronezh were very fond of Archbishop Tikhon for his meekness and humility, and there was no re-election in Voronezh" [4, p. 718].

Archbishop Tikhon V (Vasilevsky, 1920-1923) administered the diocese at a time when the renovationist movement was at its height. This movement was condemned by His Holiness Patriarch Aleksiy as "a betrayal of the Church, which ate into the body of the Church, like an ulcer, a worm, bearing upon itself the seal of Juda's sin and the seal of blasphemy against the Holy Spirit..." (*JMP*, 1947, No. 7, p. 50).

In late August 1923, a general meeting of Orthodox clergy and laity held in the St. Nicholas Church in Voronezh decided to send a delegation to His Holiness Patriarch Tikhon, asking him for admission into canonical communion and to sanction the designation of an Orthodox hierarch—Bishop Vladimir Shimkovich, Vicar of Ostrogozhsk—to the Voronezh See.

In 1925, under Archbishop Petr Zverev († January 26, 1926), there began a mass return of parishes from Renovationism to Orthodoxy. Archbishop Petr was a remarkable preacher, and many worshippers were drawn to

church by his reverential performance of divine services according to the Rule.

From the end of 1926, the Orthodox Voronezh Diocese was administered by Bishop Aleksiy (Buya, 1926-1927) of Michurinsk. Then the diocese was temporarily administered by two Orthodox bishops—Pavel Krylov in 1927 and Makariy Zvezdov in 1928 [4, p. 747; 16].

In 1929, the Locum Tenens of the Patriarchal Throne, Metropolitan Sergiy appointed to the Voronezh See Archbishop Zakharia Lobov (1929-1935), a native of that region. The cathedral church at that time was the old Dormition Church.

Archbishop Zakharia was succeeded on the Voronezh seat by Archbishop Petr Sokolov (1935-1936).

The city of Voronezh was almost totally destroyed during World War II. After its liberation from the Nazis in 1944, the Patriarchal Locum Tenens, Metropolitan Aleksiy of Leningrad appointed to the Voronezh See Bishop Pitirim Sviridov († 1963) of Kursk and Belgorod. From 1944, the Voronezh Diocese was administered by Bishop Iona Orlov (1944-1945) with the title "of Voronezh and Ostrogozhsk". He was succeeded by Bishop Iosif Orekhov (1945-1961), whose lot was to restore the diocesan economy destroyed by the war. On February 25, 1959, Vladyka Iosif was elevated to the dignity of Metropolitan (*JMP*, 1961, No. 3).

In his annual diocesan report for 1955, Vladyka wrote: "An outstanding event of the past year, 1955, was the major repairs carried out in the Ascension Cathedral in Elets by its dean, Hieromonk Sergiy [now Metropolitan of Odessa and Kherson], Superintendent Dean of the Elets Deanery. The majestic cathedral in Elets, built by Architect Ton, is one of the biggest in the Soviet Union and is under state protection as a historical and architectural monument."

By decision of His Holiness the Patriarch and the Holy Synod of April 1, 1954, the Lipetsk Region was added to the Voronezh Diocese and the ruling bishop of the Voronezh Diocese was titled "of Voronezh and Lipetsk".

As it marks its 300th anniversary, the Voronezh Diocese, created "for the adornment of the Holy Church and for

the salvation and enlightenment of Christians", sacredly honours the behest of St. Mitrofan: "To keep the Orthodox-Catholic Faith in God with wholehearted love and to honour, like your mother, the Holy Church, one in the universe, affirmed in the Truth both in the East and among us, and to abide therein unswervingly preserving the true teaching, and firmly abiding by the tradition and teachings of the Holy Fathers as determined and affirmed by the councils and remain therein unhesitatingly and without violation of any kind" [9, 3rd issue].

The Voronezh Diocese, a living member of the Russian Orthodox Church, brings up its children in the spirit of Orthodoxy, desire for peace, love, and patriotic devotion to our country.

The Bishops of Voronezh: Sergiy Petrov (1961-1963, now Metropolitan of Odessa and Kherson); Nikon Lysenko (1963-1964); Vladimir Kotlyarov (1964-1965, now the Archbishop of Krasnodar and Kuban); Archbishops Palladiy Kaminsky (1965-1968); Mikhail Chub (1968-1972, now the Archbishop of Tambov and Michurinsk); Platon Lobankov (1972-1975); Yuvenaliy Tarasov (1975-1982, now the Archbishop of Irkutsk and Chita), and the now ruling bishop, Mefodiy Nemtsov—have all invariably taken an active part in the Church's patriotic movement for peace.

* * *

The Voronezh Diocese solemnly celebrated its jubilee in May 1982 (*JMP*, 1982, No. 12). The Cathedral Church of the Protecting Veil, consecrated back in 1841 by Archbishop Antoniy Smirnit-sky, renovated and festively decorated, received its numerous guests who had arrived for the celebrations. Among them was Metropolitan Sergiy of Odessa and Kherson, the author of the most comprehensive work entitled *The History of the Voronezh Diocese*.

With every passing year the churches of the Voronezh Diocese are being improved and decorated. The memory of Sts. Mitrofan and Tikhon is sacredly preserved and there are side-chapels dedicated to them in many of the local churches. The priests of the Diocese teach their flock to gather "spiritual treasure" and keep it in their hearts.

"Under the Protecting Veil of the Most Holy Mother of God, and the intercession of Sts. Mitrofan and Tikhon, the flock of Voronezh rejoice this day,

and the whole Orthodox Church triumphs" (sticheron at the Lity from the Service to St. Tikhon the Bishop of Voronezh).

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I. AVDIEV

CHRONICLE

(Continued from p. 6)

Dr. Jorge Ramon Serrano-Moreno, on March 14, 1983, was received at his request by Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations. Dr. Moreno is the Coordinator of the Centre of Economic and Social Studies of the Third World (Mexico), who was in Moscow attending the Round Table Conference sponsored by the Working Presidium of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe". Their talk was on the question of dialogue with Christians in socialist countries and on the participation of Christians in the development of the Third World countries.

* * *

The religious group of the International Preparatory Committee of the World Conference for Peace and Life, Against Nuclear War, which is sponsored by the World Peace Council and is due to take place in Prague in June 1983, met on March 21-22, 1983, in Geneva, Switzerland. Organizational matters and themes of the conference were discussed.

Participating in the meeting was Archpriest Georgiy Goncharov, representative of the Russian Orthodox Church at the Christian Peace Conference.

Easter Mass at the Catholic Church of St. Louis in Moscow on April 3, 1983, was attended, at the invitation of Father Stanislaw Majeika, rector of the church, by Bishop Sergiy of Solnechnogorsk, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, and Archimandrite Lev Tserpitsky. The rector and Bishop Sergiy exchanged greetings. Bishop Sergiy greeted the congregation with the feast of Holy Easter on behalf of the Supreme Authority of the Russian Orthodox Church.

Reception at the Embassy of Finland. On April 6, 1983, His Excellency Aarno Karhilo, Ambassador Extraordinary and Plenipotentiary of Finland to the USSR, gave a reception on the occasion of the 35th anniversary of the signing of the Treaty of Friendship, Cooperation and Mutual Assistance between the USSR and Finland. On behalf of the Russian Orthodox Church the reception was attended by Archpriest Michael Turchin, Archpriest Ioann Chizhenok and Sergei G. Gordeyev, staff members of the Department of External Church Relations.

Metropolitan ANTONIY of Surozh — Doctor of Theology "Honoris Causa" of the Moscow Theological Academy

The doctoral cross and diploma of the highest scholarly degree, Doctor of Theology *honoris causa*, were conferred upon Metropolitan Antony of Surozh (West European Exarchate of the Moscow Patriarchate), at the ceremony held in the assembly hall of the Moscow Theological Academy on February 3, 1983.

* * *

Metropolitan Antony (secular name Andrei Borisovich Bloom) was born on June 19, 1914, in Lausanne, Switzerland, into the family of a member of the Russian diplomatic corps. He lived in France from 1923. In 1931 he became a reader in the Church of the Three Holy Hierarchs Podvorye of the Moscow Patriarchate in Paris. In those difficult years he remained invariably loyal to the Moscow Patriarchal See. In 1942, he graduated from the department of biology, and later of medicine, at the University of Paris. On April 16, 1943, he was professed by Archimandrite Afanasiy Nechaev, Dean of the Podvorye of the Three Holy Hierarchs, and named Antony. He was a physician in the French Army during World War II, and a member of the Resistance Movement during the Nazi occupation. After the war he practised medicine for several years.

On October 27, 1948, he was ordained hierodeacon by Metropolitan Serafim Lukianov, and on November 14 of the same year, hieromonk, and was appo-

inted religious instructor of the Orthodox-Anglican Fellowship of St. Alban and St. Sergiy of Radonezh, in connection with which he moved to London. On September 1, 1950, he became the Rector of the Patriarchal Church of St. Philip and St. Sergiy in London. In January 1953, His Holiness Patriarch Aleksiy raised him to the rank of hegumen, and by Easter of 1956, to the rank of archimandrite. In December 1956, he was appointed Dean of the Patriarchal Cathedral of the Dormition of the Mother of God and All Saints in London.

On November 30, 1957, Archimandrite Antony was consecrated Bishop of Sergiev, Vicar of the Exarch of the Moscow Patriarch to Western Europe. The consecration was solemnized by Archbishop Nikolai (Eremin) of Klishi, Patriarchal Exarch to Western Europe, and Bishop Iakovos of Apameia, Vicar of the Exarch of the Patriarch of Constantinople in Western Europe. In October 1962, he was appointed to the Surozh Diocese newly formed on the territory of the British Isles within the framework of the West European Exarchate, and was elevated to the dignity of archbishop. From January 1963, he was the acting Exarch of the Moscow Patriarch in Western Europe. On May 11, 1963, he was awarded the right to wear a cross on his klobuk. On January 27, 1966, he was elevated to the dignity of metropolitan and confirmed as the Patriarchal



Metropolitan Antony of Surozh

xarch to Western Europe; he filled his post up to April 5, 1974.

Nóvember 1982 marked the 25th anniversary of Metropolitan Antony's episcopal ministry. During his ministry in England a diocese with precisely organized parishes was formed in London on the basis of the single small Russian parish. Cycles of lectures are arranged in the diocese, annual parish meetings, general diocesan congresses and assemblies of the clergy are held.

Metropolitan Antony was a participant in theological conversations between delegations of the Orthodox Churches and representatives of the Anglican Church (1958), a member of the delegation of the Russian Orthodox Church at the festivities marking the millennium of Orthodox monasticism on Mt. Athos (1963), a member of the Holy Synod Commission on Christian Unity and Inter-Church Relations of the Russian

Orthodox Church, a member of the Central Committee of the World Council of Churches, a participant in the Assembly of the World Council of Churches in New Delhi (1961) and in Uppsala (1968), and a member of the Local Council of the Russian Orthodox Church of 1971. He delivered lectures at Cambridge University (1972-1973—Huslean Lectures). For his energetic activity for the benefit of the Orthodox Church he was awarded the Bronze Medal of the Society for the Encouragement of Good (1945, France); the Order of St. Vladimir Equal to the Apostles, 1st Class (1961); the Order of St. Andrew (1963, Patriarchate of Constantinople), the Lambeth Cross (1975, Anglican Church), and the Order of St. Sergiy of Radonezh, 2nd Class (1979). The Aberdeen University, Scotland, awarded Metropolitan Antony the degree of Doctor of Theology *honoris causa* "for preaching the Word of God and invigorating spiritual life in Great Britain".

As N. Lossky points out in his foreword to the first collection of Metropolitan Antony's sermons in Russian, "little has been published of his extensive works". Metropolitan Antony is first and foremost a preacher; everything he has published was conceived of the living word, but far from everything he has uttered has been collected and printed. Metropolitan Antony is widely known as a preacher in England and beyond its borders. According to Dr. Robert Runcie, Archbishop of Canterbury, his influence is spreading far beyond the small community and diocese which he directly administers. Metropolitan Antony is constantly invited to speak to various audiences both in Great Britain and in various countries of Europe and the Western Hemisphere. In his 34 years of ministry he has delivered upwards of 10,000 lectures in non-Orthodox communities, churches and



February 3, 1983, the assembly hall of the Moscow Theological Academy and Seminary. The rector, Bishop Prof. Aleksandr of Dmitrov, delivering the opening speech before presenting the diploma of Doctor of Theology "honoris causa" to Metropolitan Antoniyy of Surozh. Left to right: Archbishop Prof. Pitirim of Volokolamsk; Metropolitan Antoniyy of Surozh; the rector, Bishop Aleksandr; acting father superior of the Trinity-St. Sergiy Lavra, Archimandrite Evseviy; and Secretary of the MTA and MTS Council (now rector), M. S. Ivanov

student and other groups. His books on prayer and spiritual life have been translated into many languages.

* * *

At the academy, the honoured guest was met by the Rector of the Moscow Theological Academy and Seminary, Bishop Prof. Aleksandr of Dmitrov, Archbishop Prof. Pitirim of Volokolamsk, and the assistant rector, Archimandrite Georgiy. Then Metropolitan Antoniyy proceeded to the assembly hall, where he was awaited by the professors, teachers and students of the academy and seminary, as well as by the acting father superior of the Trinity-St. Sergiy Lavra, Archimandrite Evseviy; Superintendent Dean of the Lavra, Archimandrite Mark, and many guests.

The meeting was opened by the rector, Bishop Aleksandr, who warmly greeted

Metropolitan Antoniyy on behalf of all those present. Addressing the assembly, the Vladyka Rector said: "Early last December the Moscow theological schools received a letter from Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, requesting that the Academy Council consider the conferment upon Metropolitan Antoniyy of Surozh of the degree of Doctor of Theology *honoris causa* for the totality of his scholarly theological works and sermons published since 1948 both in *The Journal of the Moscow Patriarchate* and in other publications."

On January 31, 1983, the Council of the Moscow Theological Academy convened to discuss this question; three reports were heard: "The Sermons of Metropolitan Antoniyy of Surozh" by Archimandrite Prof. Evlogiy, "The Ministry

Metropolitan Antony of Surozh" by Prof. K. M. Komarov, and "The Theological Works of Metropolitan Antony of Surozh" by Deacon Valentin Asmus, a lecturer. After the speeches and discussions, the following resolution was adopted: "To confer upon Metropolitan Antony of Surozh the degree of Doctor of Theology *honoris causa* for the totality of his scholarly theological and pastoral works and sermons and to request His Holiness Patriarch Pimen of Moscow and All Russia to confirm the present resolution of the Academy Council."

On February 1, His Holiness Patriarch Pimen endorsed the Minute Book No. 4 of January 31, 1983, of the Academy Council "On the conferment of the doctoral degree upon Metropolitan Antony of Surozh".

With the blessing of His Holiness Patriarch Pimen, Bishop Aleksandr then read out the text of the diploma on the conferment upon Metropolitan Antony of Surozh of the highest scholarly degree, Doctor of Theology *honoris causa*, and pinned the doctoral cross on his Eminence. The Vladyka Rector cordially congratulated the new Doctor of Theology on behalf of the faculty and students, and wished him the abundant help of God in his theological, pastoral and sermonizing work.

Metropolitan Antony delivered a speech in reply, in which he cordially thanked His Holiness Patriarch Pimen, the rector, Bishop Aleksandr, and the Academy Council for the trust accorded him and the great honour of being Doctor of Theology of the Moscow Theological Academy.

His Eminence said further: "Many years ago the Edinburgh Theological Faculty awarded a diploma *honoris causa* to one of the most venerated hierarchs of the Russian Orthodox Church—Metropolitan Evlogiy Georgievsky. In his response he uttered words which I want to repeat now on my own behalf: 'You are offering me the doctoral degree *honoris causa*, and I accept it *amoris causa*. I accept this degree both as an honour and as joy over the love which unites all members of the Russian Church, which makes us who are living beyond the bounds of the Soviet Union one with our beloved Church in our native country.'

"I readily admit that this degree is a great joy for me. Not joy at being superior to others, because I know that I am not a schooled theologian, have not had a proper theological education, but because this diploma will witness to the Western Churches that my word is an Orthodox word, not my personal word, but that of the entire Church.

"About ten years ago, the Presbyterian Theological University in Aberdeen conferred upon me a similar title 'for preaching the Word of God and invigorating spiritual life in Great Britain'. And I am gratified that I can now say that the Russian Church, too, has recognized my word as the word of ecclesiastical truth."

Metropolitan Antony delivered a speech entitled: "What It Means to Be a Christian According to St. Paul the Apostle".

S. TROFIMOV

Magisterial Disputation at the Moscow Theological Academy

Archimandrite Ioann, docent at the Moscow Theological Academy, defended his dissertation in the assembly hall of the Moscow Theological Academy on March 11, 1983. In his work entitled "St. Tikhon of Zadonsk and His Teaching on Salvation" the respondent delved into the soteriological aspect of the works of this great Russian saint and ascetic. The work is of particular importance in conjunction with the bicentennial of the death of St. Tikhon (†1783). After the greetings by the rector, Bishop Prof. Aleksandr of Dmitrov, Prof. M. S. Ivanov, Secretary of the Academy Council, read out the *curriculum vitae* of the candidate.

* * *

Archimandrite Ioann (secular name Ivan Sergeyevich Maslov) was born on January 6, 1932, in the village of Sopich, Glukhov District, Sumy Region, into a workman's family.

In 1955, upon finishing a secondary school, he entered the Glinskaya Wilderness as a novice. In 1957, he was professed and named Ioann. In 1965, he graduated from the Moscow Theological Seminary. On April 4, 1962, he was ordained hierodeacon, and on March 31, 1963, hieromonk. In 1969, he graduated from the Moscow Theological Academy with the degree of Candidate of Theology for his essay, "Hieronikon Amvrosiy (Grenkov) of the Optina Wilderness and His Epistolary Legacy". While studying at the academy he fulfilled the duties of sacristan of the Academy Church of the Protecting Veil. He was raised to the rank of hegumen in April 1967.

After graduating from the academy, Hegumen Ioann remained as a postgraduate student and was later appointed teacher of pastoral theology and practical guidance for pastors. In December 1972, he was appointed docent at the academy. In May 1973, he was raised to the rank of archimandrite. He has been teaching liturgics at the seminary since 1974.

Archimandrite Ioann has been awarded a patriarchal certificate of merit and the Order of St. Sergiy of Radonezh 3rd Class; as well as a second ornamented cross and the right to celebrate Divine Liturgy with the Holy Doxology open until the Lord's Prayer.

Since 1974, the author of the dissertation has had over thirty articles published in *The Journal of the Moscow Patriarchate*, *Stimme der Orthodoxen* (Exarchate of Central Europe); *Pravoslavni Visnik* (Exarchate of the Ukraine), and *Tserkovny Vestnik* (Polish Autocephalous Orthodox Church).

* * *

In his speech Archimandrite Ioann spoke about St. Tikhon of Zadonsk, a great figure in the Christian Church, an ascetic, solicitous pastor and preacher of the Word of God who lived in his Church, people and Motherland. Dealing with the distinguishing features of St. Tikhon's revelation of theological truths, Archimandrite Ioann noted that he "strove to teach spiritual truth through visible images and in simple heartfelt words so as to facilitate the human spirit's elevation to Heaven".

Characterizing the immortal writings of St. Tikhon, the respondent noted the fruitful influence on the development of soteriology in the theology of the Russian Orthodox Church and on the spiritual development of all those who come to know their content. "The great merit of the moral admonitions of St. Tikhon," the dissertation reads, "is evident from the fact that the Holy Synod compiled from them *Instructions on the Duties of Every Christian* and circulated them among the dioceses to be read in the churches. The frequent publication of the saint's works attest to their popularity. Individual works have been republished more than 60 times. This is not another religious writer in Russia whose works are so well known to the populace." Today, too, the works of St. Tikhon serve the same great cause—the salvation of men. They



Archimandrite Ioann defending his magisterial dissertation in the assembly hall of the Moscow theological schools on March 11, 1983

known far beyond the bounds of Russia.

Appraising highly the activities of St. Tikhon, Archimandrite Ioann noted: "It can be stated with all certainty that at that difficult time for Russia all the foundations... of ecclesiastical life could have been... destroyed if Divine Truth had not been safeguarded by ascetics of the spirit such as St. Tikhon of Zadosnsk."

The dissertation of Archimandrite Docent Ioann was presented in eight volumes: two volumes of the main text and six volumes of supplements, including the texts of the index and concordance. In evaluating the supplements to the dissertation we would like to point out that this is the first time that a concordance has been compiled to the legacy of the saint. The concordance's great scholarly significance lies in the fact that it combines a bibliographical subject index with quotations from the works of the holy father, and is therefore of great interest not only to the

pupils of the theological schools but also to theologians conducting research in this field.

Prof. B. A. Nelyubov and Docent I. A. Glukhov were appointed Archimandrite Ioann's official opponents. In his review, Prof. B. A. Nelyubov noted that His Holiness Patriarch Pimen of Moscow and All Russia had repeatedly stressed the need for studying the literature of the holy fathers. The research of Father Ioann was a fine response to the appeal of our Primate and a zealous contribution to this God-pleasing cause.

Appraising the theological study of Archimandrite Ioann, Docent I. A. Glukhov stated that it was the work of an experienced researcher and reflected the depths of the Orthodox ecclesiastical consciousness. He said that it was the result of the effort not only of a mature theologian but of a Christian who had profoundly perceived and inwardly experienced the creative legacy of the holy father.

After the opponents' speeches a lively debate ensued involving the Rector, Bishop Aleksandr; Prof. M. S. Ivanov, Secretary of the Academy Council, Prof. A. I. Osipov, Prof. K. M. Komarov, Docent I. V. Vorobiev, and Docent B. N. Pushkar.

By a majority vote the Academy Council conferred upon Docent Archimandrite Ioann the degree of Magister of Theology.

The rector, Bishop Aleksandr, congratulated

Archimandrite Ioann and wished him further success in his theological work.

The academy library has thus acquired another scholarly work. The magisterial thesis of Archimandrite Ioann can be used in theological schools as a rich source material for would-be pastors and theologians.

Archimandrite ELEVERIY
lecturer, MT

The 60th Anniversary of the Moscow Patriarchate Podvorye Church of St. Aleksandr Nevsky in Alexandria

1982 saw the 60th anniversary of the foundation of the Church of St. Aleksandr Nevsky and the Russian Orthodox parish in Alexandria, ARE. His Holiness Patriarch Pimen, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Yuvenaliy of Krutitsy and Kolomna, and the former deans of the church were informed of the celebrations in connection with the church's anniversary.

In accordance with the decision of the church council, the celebrations were held from November 28 to December 19. The Egyptian newspapers *Journal de Egypt*, *Progress de Egypt*, *Egyptian Gazette* and the Greek *Tahidromos* carried reports of the festivities on the occasion of the 60th anniversary of the Russian church in Alexandria. On these days festal divine services were conducted in the podvorye church, memorial places connected with the Russians' life in Egypt were visited, and meetings and talks with the parishioners of the church were held. His Holiness Patriarch Pimen sent a message addressed to the dean, Archpriest Ioann Orlov, the church council and parishioners of the podvorye church (for the text of the

message see *JMP*, 1983, No. 2, p. 2).

A telegram of greetings on the occasion of the anniversary was also sent by Metropolitan Filaret of Minsk and Byelorussia.

On November 28, the first festal Divine Liturgy was celebrated and thanksgiving moleben held, at the end of which "Many Years" was sung. Then a reception was given, during which those present shared their recollections of the history of the Russian church and the Russian community in Alexandria.

On December 4, the Feast of the Presentation of the Blessed Virgin in the Temple, a panikhida was said after Divine Liturgy. The Russian community prayed fervently for the repose of the souls of the Primates of the Russian Church—His Holiness Patriarch Tikhon, His Holiness Patriarch Sergiy and His Holiness Patriarch Aleksiy; Metropolitan Nikolai and Nikodim; former deans of the podvorye church Archimandrite Nikolai, Hegumens Afanasiy, Aleksandr and Serafim, and Fathers Ippolit, Ioann Avraam and Aristoklii.

On December 12, after divine services the dean and parishioners visited the Greek cemetery and said a panikhida in the Russian crypt, as well as lities at several graves. At first, the Russian refugees buried their relatives and compatriots near their camp in Sidi-Bishry.



December 19, 1982, the Podvorye-Church of St. Aleksandr Nevsky in Alexandria, ARE. His Beatitute Pope and Patriarch Nicholas VI and Bishop Chrysostomos of Nikopolis; Archpriest Ioann Orlov (left) reading out the message of His Holiness Patriarch Pimen on the occasion of the 60th anniversary of the podvorye church.

and later—in the Greek cemetery, near Shatbi. Some years after the remains were exhumed and interred again in a common grave. In September 1934, the Russian Philanthropic Society in Alexandria built a concrete crypt. Its construction was headed by P. F. Rerberg. Later more than 100 Russians were buried in the crypt, among them Father Ioann Artinsky (†1920) and Archimandrite Nikolai Prozorov (†1963). In 1980, the crypt itself, its roof and marble memorial plaques were renovated, as well as the cross on the cupola of the crypt. At that time the remains of Archimandrite Nikolai and E. A. Petukhova, who had done much for the good of the St. Aleksandr Nevsky Church were put in the crypt.

On December 19, the final day of the jubilee celebrations, Divine Liturgy was celebrated by His Beatitute Pope and Patriarch Nicholas VI of Alexandria and All Africa. He came accompanied by the hierarchs and clerics of the Alexandrian Church. The dean of the podvorye church cordially greeted His Beatitute. For the first time the Pope and Patriarch of the Alexandrian Church

had celebrated Divine Liturgy in the Podvorye Church of St. Aleksandr Nevsky, which added special solemnity to the divine service. Hymns were sung in Church Slavonic and Greek alternately. The choir of the Church of St. Nicholas in Ibragimia sang prayerfully.

Archpastors and clerics of the Alexandrian Church, representatives of other Christian confessions in Egypt, consuls and other guests of honour were invited to attend the jubilee divine service. Among them were Bishop Theoclitos of Heliopolis; Patriarchal Epitropos in Alexandria; Bishop Solomon of Tamiafa; Archimandrite Emmanuel, Father Superior of the St. Sava Monastery; Oikonomos Spyridon (all from the Alexandrian Church); Bishop Egidio Sampieri of Alexandria and Egypt (Roman Catholic Church); the Rev. Howard Levett (Anglican Church); Father J. Masson, head of the Society of Jesus in Alexandria; Father Joseph, representative of the Armenian Catholic community, and other Catholic priests; Consul V. Aleksenian of Austria; B. A. Patolitsin, head of the Soviet trade delegation in Alexandria; representatives of the

Greek, Syro-Lebanese, and Armenian communities, and other guests. His Beatitude Pope and Patriarch Nicholas VI was assisted by Metropolitan Barnabas of Pelusium, Bishop Chrysostom of Nikopolis, Archimandrite Georgios Azar and Archpriest Ioann Orlov. Oikonomos Spyridon read the Apostle lesson in Greek. Archpriest Ioann Orlov read the Gospel lesson in Church Slavonic, some ecphroneses were intoned by His Beatitude Pope and Patriarch Nicholas in Church Slavonic. After the Liturgy there was a thanksgiving moleben followed by the singing of "Many Years". The dean delivered an address in which he greeted His Beatitude and all those present, and then spoke of the life of the podvorye church in the 60 years.

In his response His Beatitude Pope and Patriarch Nicholas congratulated the dean, the parishioners and all those present on the anniversary of the podvorye church and spoke about the centuries-old relationship between the Alexandrian and Russian Orthodox Churches. He noted also the great significance of the Russian church in maintaining and strengthening sisterly relations between the two Churches. The Primate of

the Alexandrian Church recalled the blessed labours of the two great hierarchs—His Beatitude Pope and Patriarch Christophoros and His Holiness Patriarch Aleksiy—in the cause of establishing the respective metochia in Odessa and Alexandria. He spoke also about his several visits to the USSR on the invitation of His Holiness Patriarch Pimen, about his participation in the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", which was held in Moscow on May 10-14, 1982. His Beatitude marked the successful efforts of the exarch of the Patriarch of Moscow and All Russia to Egypt and asked him to convey his greetings and best wishes to His Holiness Patriarch Pimen.

That same day festal receptions were given. They were attended by the guests of the Russian podvorye church: His Beatitude Pope and Patriarch Nicholas, Metropolitan Barnabas, staff members of the Alexandrian Patriarchate, representatives of the Soviet Embassy and trade delegation in Cairo—I. S. Matyukhin, B. A. Patolitsin and others; representatives of the Roman Catholic, Armenian and Coptic Churches; Prof. Dr.



In the podvorye church after Divine Liturgy. From left to right in the first row: Bishop Solomon of Tamiafa, Bishop Theoclitos of Heliopolis, His Beatitude Pope and Patriarch Nicholas VI, Bishop Chrysostomos of Nikopolis, and Archpriest Ioann Orlov

M. B. Maadi of Alexandrian University; Consul General of Greece Mr. Karabarbunis and other figures. The reception passed in a cordial atmosphere of brotherhood.

His Beatitude wrote the following in the Honoured Visitors' Book: "We thank His Holiness for his greetings and good wishes on the occasion of the 60th anniversary of the foundation of the Russian Church of St. Aleksandr Nevsky, in which the Russians living here in 1922 celebrated Divine Liturgy—the Holy Eucharist—for the first time on this holy altar. We thank God in the Trinity Who deemed us worthy to raise our hands with the holy hierarchs and pray for our Sister—the Russian Church, for her well-being and development, for the Russian government and for the kind Russian people. For many centuries the Alexandrian Patriarchate has maintained good relations with the Russian Church. The Russian Church has always accorded it fraternal aid. With open arms today we greet her and hope that our contacts will continue to develop in a spirit of unity, love and peace. If peace reigns on Earth, peace among men, then people will be able to find their true path indicated by the Lord. Let there be peace between us! + Nicholas of Alexandria, December 19, 1982".

The jubilee celebrations have witnessed the spiritual plenitude of the life of the Podvorye Church of St. Aleksandr Nevsky, the devotion and love of its

clergy and parishioners for their Mother—the Russian Church and for her Primate, His Holiness Patriarch Pimen, and for our beloved Motherland. The festal divine services, receptions and meetings have demonstrated again that the clergy and laity of the Russian Church are striving for development and strengthening of ecumenical and inter-Church relations with men of other Christian confessions and associations in a spirit of patience, love, mutual understanding and peace on Earth.

On Sunday, December 26, after divine service, the members of the church council and parishioners of the podvorye church gathered together to review the jubilee celebrations. All those present expressed their joyous gratitude to His Holiness Patriarch Pimen for his message and his primatial blessing, and to His Eminence Metropolitan Filaret of Minsk and Byelorussia for his congratulatory telegram, good wishes and blessing.

The dean, Archpriest Ioann Orlov, cordially thanked all those who had laboured and taken part in the preparations for and during the celebrations.

On December 31, the Russian community gathered again and prayerfully marked the new, 1983, year. May the New Year be successful, fruitful and peaceful for the podvorye church, for all Russians living in Egypt, for the Holy Church and our beloved Motherland.

Archpriest IOANN ORLOV

The 110th Anniversary of the Foundation of the Orthodox Church in Sendai

His Eminence Metropolitan Theodosius of All Japan, the Archbishop of Tokyo, on June 12-13, 1982, took part in the jubilee celebrations held on the occasion of the 110th anniversary of the foundation of the Orthodox Church of Christ the Saviour in Sendai. His Eminence Theodosius was accompanied by Archpriest Justin Yamaguchi, the former rector of the Sendai church, and Protodeacon Vasiliy Markov of the Patriarchal Podvorye in Tokyo.

Over the years much was done to improve the life of the Sendai parish. A modern concrete building was erected for socio-ecclesiastical occasions. The parish does the preparatory work for regional conferences, symposia on Bible studies, and various missionary undertakings. In future they plan to preach the Gospel outside the parish.

The jubilee festivities opened on Saturday, June 12, with All-Night Vigil. On Sunday, June 13, before Divine Liturgy His Eminence Theodosius and Bishop Seraphim of Sendai and the clerics were solemnly welcomed at the entrance to the church. During Divine Liturgy the hierarchs were assisted by Archpriest—Roman Okawa, Justin Yamaguchi, and Cornelius Saikai, Hie-

romonk Alexy Matsuzake, Protodeacons—Basil Kuba and Vasiliy Markov. Nearly 160 worshippers were present in the church. The four-part choir sang prayerfully.

After the Liturgy, His Eminence Metropolitan Theodosius preached a sermon on the spiritual rebirth of a man to which the Christian Faith led. Metropolitan Theodosius expressed the hope that the Sendai parish would have more preachers of the Holy Gospel, capable of missionary activity. On the occasion of the anniversary, His Eminence Theodosius presented a cross to the parish and a little cross to each believer.

Then followed a ceremony of mutual congratulations and a banquet. Archpriest Roman Okawa and Mr. Takahashi, Head of the Sendai Diocesan Chancellery, spoke about the path traversed by the Sendai parish and its perspectives in the future. Metropolitan Theodosius read out the congratulatory address. It stressed that the Sendai Orthodox church was one of the oldest in Japan. Metropolitan Theodosius called the parishioners to active participation in Church life.

V. M.

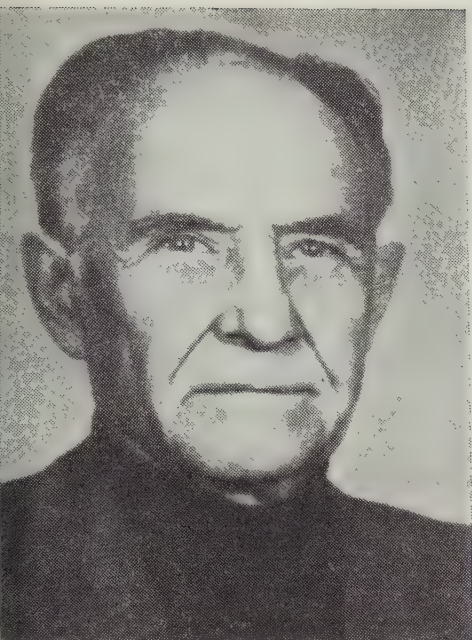
Icon-Painting Courses at the West European Exarchate of the Moscow Patriarchate (For the 80th Birthday of L. A. Uspensky)

On the initiative of Leonid Aleksandrovich Uspensky, teaching of Orthodox icon-painting began in the Russian Orthodox community in Paris soon after World War II. Studies were held in the Theological Institute of St. Dionysius, which was founded by the St. Photius Brotherhood in the West European Exarchate of the Moscow Patriarchate. In 1951, the rector of the institute, Archpriest Evgraf Kovalevsky, turned schismatic. The dean, V. N. Lossky, and most of the teachers remained in canonical communion with the Mother Russian

Orthodox Church, but they had to leave the institute. The icon-painting courses were held at the centre of the West European Exarchate. In the 1981/1982 academic year, L. A. Uspensky had 32 pupils.

The principal aim of the courses is not only to train icon-painters but to acquaint representatives of Western confessions with the Orthodox tradition of icon-painting, because of the great interest in iconography, especially in Russian icons, in the West today.

Many have finished the icon-painting



L. A. Uspensky

courses in recent years. Now Orthodox icon-painters are working in different parts of the world, on Athos among others.

The pupils are of various confessions and nationalities, although the majority are Orthodox. The Ancient Oriental (Non-Chalcedonian) Churches also send their representatives to study icon-painting. Many of them have grasped the true Orthodox tradition in ecclesiastical art. For Roman Catholics and Protestants icon-painting is a way to better understanding of Orthodoxy.

Most of the pupils are French and Russian. Some are from India, Egypt, Belgium, Great Britain, the USA and other countries, especially from Finland, where icon-painting is developing rapid-

ly and its theological foundations are studied. The pupils are interested not only in the art of icon-painting, but in the essence of the Orthodox canons of icon-painting, in the relationship between the canons and freedom in art, and so on.

In 1940s a booklet was published on Orthodox iconography. In 1950s, when there was a theological seminary at the West European Exarchate, iconology was taught by L. A. Uspensky. His lectures formed the basis of the book by L. A. Uspensky published under the title: *Theology of the Icon*, in 1960 in French, and in 1978 in English.

The necessity of explaining the meaning of Orthodox icon brought to life the book *Meaning of Icons*. It was written by L. A. Uspensky together with V. N. Lossky. The book was published in 1952 in Switzerland, in German and English. The third edition of this book is being prepared in English.

Some articles on the iconostasis and on Pentecost as well as articles continuing the seminary courses were published in *Messenger de l'Exarchat du Patriarcat Russe en Europe Occidentale* in answer to certain questions which had been lively debated. Some of them, in French translation, were included in the new edition of the book, *Theology of the Icon*, printed in 1980 in Paris. L. A. Uspensky's articles on Orthodox icon-painting, on the art of icon-painting and on individual icons were published many times in *The Journal of the Moscow Patriarchate* (see Nos. 4, 6, 7, 8, 1955; Nos. 5, 7, 10, 1956; Nos. 2, 5, 6, 1957; Nos. 2, 3, 5, 8, 10, 11, 1958; No. 4, 1959).

In 1981, His Holiness Patriarch Pimen awarded L. A. Uspensky the Order of St. Vladimir, 2nd Class, for his theological research and teaching activities.

T. MAIDANOVICH

Kiev Diocese

On July 12, 1982, the Synaxis of the Twelve Apostles, the Feast of St. Sofroniy the Bishop of Irkutsk, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, celebrated Divine Liturgy and led a festal moleben in the Church of the Protecting Veil in the Krasnogorsk Convent, which was formerly a monastery and of which St. Sofroniy was the hegumen. After the Prayer Before the Ambo, there was a procession round the church and "Many Years" was sung.

On July 21, the Feast of the Appearance of the Icon of the Mother of God in Kazan, Metropolitan Filaret celebrated Divine Liturgy and led a festal moleben in the Church of the Kazan Icon of the Mother of God in the Convent of St. Florus. During the Liturgy, the archpastor preached a sermon. After the Liturgy, he congratulated Hegumenia Agnesa, the sisters and worshippers on the feast and blessed them.

On July 28, the Feast of Prince St. Vladimir, Equal to the Apostles, Metropolitan Filaret celebrated Divine Liturgy, and on the eve, officiated at All-Night Vigil in the Cathedral Church of St. Vladimir in Kiev. The Vladyka Exarch was assisted by the hierarchs who had arrived for the feast: Archbishops—Nikodim of Kharkov and Bogodukhov, Makariy of Uman, and Agafangel of Vinnitsa and Bratslav; Bishops—Damaskin of Poltava and Kremenchug, Varlaam of Chernovtsy and Bukovina, and Sevastian of Kirovograd and Nikolaev, as well as the diocesan clerics. During the Liturgy, Metropolitan Filaret delivered a sermon. He spoke about the significance of the Baptism of Prince St. Vladimir and of Russia.

On August 28, the Feast of the Dormition of the Most Holy Mother of God, Metropolitan Filaret celebrated Divine Liturgy and led a moleben, and on the eve he officiated at All-Night Vigil in the Cathedral Church of St. Vladimir in Kiev, assisted by Archbishop Makariy of Uman and the cathedral clergy.

During the Liturgy, the archpastor ordained Deacon Aleksandr Nozdrevatyk presbyter.

On August 31, the Feast of the Martyrs Sts. Florus and Laurus, Metropolitan Filaret celebrated Divine Liturgy and led a festal moleben in the Church of Sts. Florus and Laurus in the Convent of St. Florus in Kiev. The Vladyka Exarch congratulated the sisters and all the worshippers on their patronal feast.

On October 14, the Feast of the Protecting Veil of the Most Holy Mother of God, Metropolitan Filaret celebrated Divine Liturgy and led a festal moleben in the Church of the Protecting Veil of the Most Holy Mother of God in the Protecting Veil Convent in Kiev. During the Liturgy, he ordained Deacon Ioann Bash presbyter and preached on the theme of the feast. After the Liturgy there was a procession round the church and "Many Years" was sung. Metropolitan Filaret congratulated the sisters and all the worshippers on their patronal feast.

Argentine Diocese

On November 21, 1982, the 24th Sunday after Pentecost, the Synaxis of St. Michael the Archangel, Bishop Lazar of Argentina and South America, Patriarchal Exarch to Central and South America, during Divine Liturgy in the Cathedral Church of the Annunciation in Buenos Aires, ordained Stefan Kazimirov deacon, and on November 28, the 25th Sunday after Pentecost—presbyter. Bishop Lazar was assisted by the diocesan clerics: Archpriest Jorge Sanchez, Superintendent Dean of the Misionero Territory, Miloš Vučković, dean of the cathedral church, and Father Vladimir Sabru.

On December 5, the 26th Sunday after Pentecost, the patronal feast was celebrated in the Church of the Presentation of the Blessed Virgin in the Temple in Picada Amegino. It was announced during Divine Liturgy, with the blessing of Vladyka Lazar, that Fa

Stefan Kazimirov was appointed to serve as parish priest in this church. On December 12, Father Stefan was appointed to serve in the Church of the Dormition in Bajo Tronjo, Misiones Territory.

The Misiones Territory, one of the smallest in Argentina, has seven Russian Orthodox communities which are under the jurisdiction of the Moscow Patriarchate. Up to now there was only Archpriest Jorge Sanchez to minister in the territory and consequently services could not be held regularly in all the churches.

On December 19, the Feast of St. Nicholas the Miracle Worker, Archpriest Jorge Sanchez and Father Stefan Kazimirov concelebrated Divine Liturgy in the Church of St. Nicholas in the village of Gobernador Lopez. A great number of local parishioners gathered for the feast as well as the believers from Lanusse, Vanda, Obera and other parishes.

Cheboksary Diocese On October 31, 1982, the 21st Sunday after Pentecost, Bishop Varnava of Cheboksary and Chuvashia consecrated after repairs the Church of St. Guriy in the village of Bogatryovo, Tsvil'sk District. He celebrated Divine Liturgy and led a moleben in the church. During the Liturgy, Bishop Varnava preached a sermon. After the Liturgy there was a festal procession round the church. The archpastor thanked the rector, the church council and parishioners for their zealous labour in repairing the church.

On November 4, the Feast of the Karian Icon of the Mother of God, Bishop Varnava celebrated Divine Liturgy and led a moleben in the Church of the Karian Icon of the Mother of God in the village of Algeshevo, Cheboksary District. During the Liturgy, he preached on the theme of the feast.

On December 19, the Feast of St. Nicholas the Miracle Worker, Bishop Varnava celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of St. Nicholas in the town of Kanash. Vladyka Varnava preached a sermon on the theme of the feast and ordained Feodor Vinokurov a deacon. The archpastor congratulated

the worshippers on their patronal feast and blessed them.

Chernovtsy Diocese December 2, 1982, the Feast of St. Varlaam the Hegumen of the Nearest Caves of the Kiev-Pechery Lavra, was the name-day of Bishop Varlaam of Chernovtsy and Bukovina. Vladyka Varlaam celebrated Divine Liturgy in the Cathedral Church of St. Nicholas in Chernovtsy. At the invitation of Bishop Varlaam, Archbishop Makariy of Ivano-Frankovsk and Kolomyia arrived for the feast. During the Liturgy, Archbishop Makariy preached a sermon. After the thanksgiving moleben, Archbishop Makariy and Archpriest Vasiliy Kalutsky greeted Bishop Varlaam.

On December 26, the 29th Sunday after Pentecost, of the Holy Forefathers, Bishop Varlaam celebrated Divine Liturgy and led a festal moleben in the cathedral church. After the Liturgy, Bishop Varlaam read out the message of His Holiness Patriarch Pimen and the Holy Synod on the occasion of the 60th anniversary of the formation of the USSR.

Dnepropetrovsk Diocese On January 14, 1983, the Feast of the Circumcision of the Lord, Archbishop Leontiy of Simferopol and the Crimea, administrator a. i. of the Dnepropetrovsk Diocese, celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of the Ascension in Krivoi Rog.

That day he prayerfully marked the 21st anniversary of his hierarchal ministry. After the Prayer Before the Ambo, the archpastor was cordially congratulated by Bishop Sevastian of Kirovograd and Nikolaev, who came to attend the festal service, and Archpriest Konstantin Ogienko, Superintendent Dean of the Dnepropetrovsk Church District.

Kazan Diocese On July 21, 1982, the Feast of the Appearance of the Most Holy Mother of God in Kazan, Bishop Panteleimon of Kazan and Mari celebrated Divine Liturgy and led a festal moleben and, on the eve, officiated at All-Night Vigil in the Cathedral Church of St. Nicholas in Kazan, assisted by the dean, Hegumen Anastasiy and other clerics of the cathedral. During the Liturgy, Bishop



January 14, 1983. Archbishop Leontiy of Simferopol and the Crimea, Administrator a. i. of the Dnepropetrovsk Diocese, Bishop Sevastian of Kirovograd and Nikolaev, the clerics and parishioners at the entrance to the Church of the Ascension in Krivoi Rog after Divine Liturgy

Panteleimon preached on the theme of the feast. Following the moleben, "Many Years" was sung. In the evening of that same day, Bishop Panteleimon read the Akathistos to the Kazan Icon of the Mother of God in the Church of the Protecting Veil in Kazan.

On October 31, the 21st Sunday after Pentecost, Bishop Panteleimon celebrated Divine Liturgy, led a moleben and blessed a new baptistry, and, on the eve, officiated at All-Night Vigil in the Church of the Nativity of the Blessed Virgin in Ioshkar-Ola. At the Lesser Entrance, he presented patriarchal awards to the clerics of the church: a pectoral cross—to Father Pavel Orlov, and a kamelaukion—to Father Vitaliy Kuznetsov. During the Liturgy, Bishop Panteleimon delivered a sermon.

On November 4, the Feast of the Kazan Icon of the Mother of God, Bishop Panteleimon celebrated Divine Liturgy and led a festal moleben in the Cathedra

dral Church of St. Nicholas. During the Liturgy, the Vladyka ordained Vasily Matveichev deacon.

Kostroma Diocese *A pastor's jubilee.* In 1983 it was the 70th birthday of Archpriest Pavel Andreyevich Tyurin, Rector of the Church of St. Nicholas in the village of Nikolo-Trestino, Kostroma District.

Father Pavel was born on December 28, 1912, into a pious peasant family in the village of Vysokoe (now Rylsk District, Kursk Region). He became a chorister as a boy of thirteen and some years later a psalm-reader. In 1935 he was ordained deacon, and later—priest, and served in the parishes of the Moscow, Yaroslavl, and Kostroma dioceses. Since December 12, 1967, he has been the Rector of the Church of St. Nicholas in the village of Nikolo-Trestino.

For his tireless pastoral labour, Father Pavel has received many ecclesiastical

cal awards, among them an ornate cross, the Order of St. Vladimir, 3rd Class, a mitre, and the right to serve Divine Liturgy with Holy Doors open up to the Cherubical Hymn. Since March 1972, with the blessing of Archbishop Kassian of Kostroma and Galich, Archpriest Pavel Tyurin has been the father confessor of the clergy of the Kostroma Diocese.

On the day of the jubilee, Archpriest Pavel Tyurin concelebrated Divine Liturgy with Archpriest Ioann Shcherban, Dean of the Cathedral Church of the Resurrection in Kostroma, Father Viktor Dolgov and Protodeacon Leonid Smirnov.

The clerics of the Kostroma Diocese took part in the festal moleben, after which Archpriests Ioann Shcherban, Nikolai Korolyov and Aleksandr Koryagin greeted the jubilarian.

Archbishop Kassian of Kostroma and



The Church of St. Nicholas in the village of Nikolo-Trestino



Archpriest Pavel Tyurin, Rector of the St. Nicholas Church in the village of Nikolo-Trestino

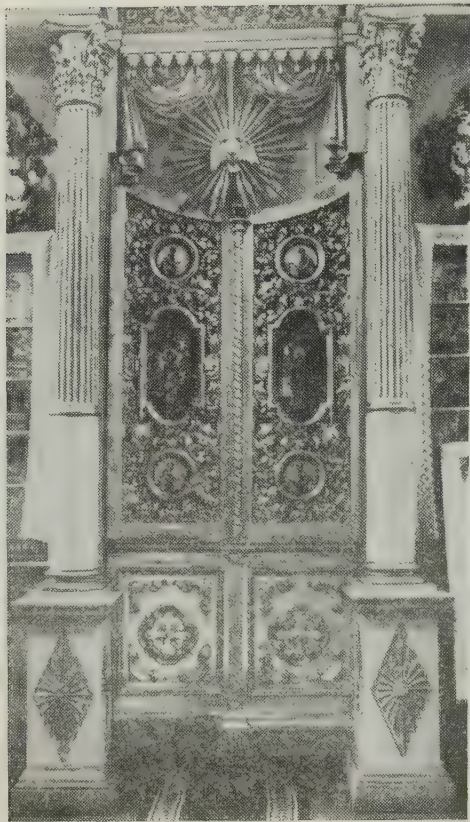
Galich sent greetings to Father Pavel: "Cordially congratulate Your Reverence on your name-day and seventy years of life. Prayerfully wish you good health, peace of heart and many years of life to continue your fruitful pastoral service and peacemaking."

Numerous clerics of the Kostroma, Yaroslavl and Vladimir dioceses sent him greetings.

Novgorod Diocese

With the blessing of Metropolitan Antoniy of Novgorod and Leningrad, the construction of a new house to accommodate guests began in May 1982, in Novgorod, by the metropolitan's residence. On February 9, 1983, after Divine Liturgy which was celebrated by Metropolitan Antoniy in the Domestic Chapel of All the Saints of Novgorod, Archpriest Evgeniy Zhdan blessed the new building.

The next day, February 10, a meeting was held of the clergy and representatives of church councils of the Novgorod Diocese. In his opening speech, Metropolitan Antoniy spoke of the patriotic activities and peacemaking of the Russian Orthodox Church. Metropolitan Antoniy wished the clerics, members of church councils and parishioners of the



**The Holy Doors in the iconostasis of the church
in the village of Nikolo-Trestino**

Novgorod Diocese many years of life and blessed success in their labour.

D. G. Zavidovsky, of the *Znanie* Society, delivered a lecture on the modern international situation. G. P. Fomin, Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Novgorod Region, explained the new Soviet law on cults, regulating the relationship between the Church and State.

Hero of the Soviet Union I. A. Kabrov, Vice-Chairman of the Novgorod Regional Peace Committee, thanked the clergy and laity of the diocese for their active participation in the peace movement. On behalf of the regional peace committee, he presented certificates of merit to Archimandrite Ilarion, Rector of the Church of the Transfiguration in the village of Bronnitsa, to churchwardens of several churches in the diocese—A. M. Volkova, A. S. Gordienko, O. V. Vasina and A. Ya. Prokofieva. The Soviet Peace Fund's certificate of

merit was given to Archpriest Mikhail Elagin, who expressed thanks on behalf of the clergy and believers of the Novgorod Diocese.

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A significant event in the Novgorod Diocese was the 875th anniversary of the death of St. Nikita of Novgorod (see *JMP*, 1983, No. 4).

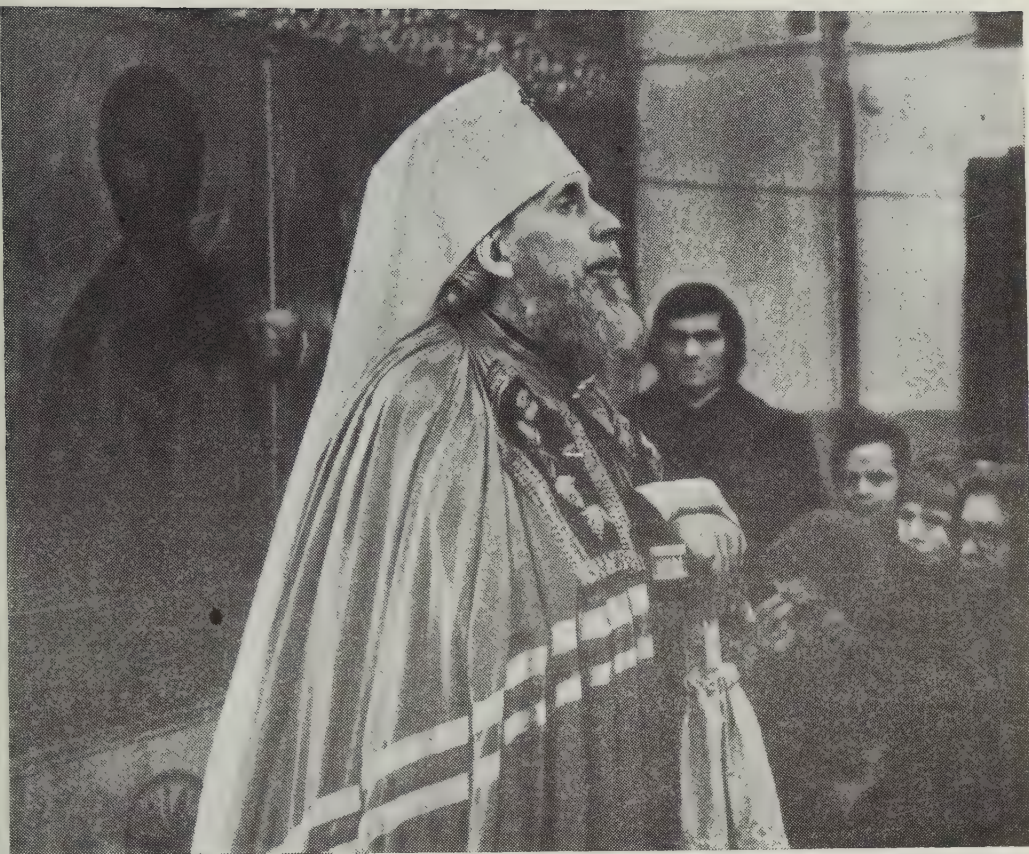
On February 13, the day of the feast of Metropolitan Antoniy of Novgorod and Leningrad celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of St. Nicholas (adjacent to the Church of St. Philip the Apostle), where the relics of the saint are preserved. The Liturgy was concelebrated with him by Bishop German of Tula and Belev. Numerous guests and pilgrims arrived for the feast.

At the invitation of Metropolitan Antoniy, the foreign students at the Leningrad Theological Academy and students of the Precentorial Courses of the Leningrad theological schools were in Novgorod during the festal days. The guests went sightseeing and saw the Novgorod Kremlin, the Monastery of St. George (Yuriy), the oldest in Novgorod, the Yaroslav Palace, the Museum of Wooden Architecture and other architectural monuments.

L. KABYZHAKOV

Patriarchal Parishes in Canada On October 14, 1982, the Feast of the Protecting Veil of the Mother of God. Bishop Kliment of Serpukhov, Vicar of the Moscow Diocese, Administrator of the Parishes of the Moscow Patriarchate in Canada and a. i. in the USA, celebrated Divine Liturgy in the Cathedral Church of St. Barbara in Edmonton.

On October 17, the 19th Sunday after Pentecost, Bishop Kliment celebrated Divine Liturgy and led a moleben in the Dormition Church of the parish of Shandro. The rector, Archpriest Arseniy Melnik, told the congregation the history of the parish, and marked that the parish church was consecrated in 1904 by Archbishop Tikhon of the Aleutian Islands and North America, later the Patriarch of Moscow and All Russia. Since that day the hierarchal benedictory charter has hung in the



February 13, 1983, the Feast of St. Nikita the Bishop of Novgorod. Metropolitan Antony of Novgorod and Leningrad delivering a sermon after Divine Liturgy in a Novgorod church

church. During the Liturgy, Bishop Kliment preached a sermon.

On October 24, the 20th Sunday after Pentecost, of the Holy Fathers of the Seventh Ecumenical Council, Bishop Kliment celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in Nisku. During the Liturgy, Vladyka Kliment preached a sermon.

On October 31, the 21st Sunday after Pentecost, Bishop Kliment celebrated Divine Liturgy and led a moleben in the Church of St. James the Apostle, the Brother of Our Lord, in Meander. The archpastor was greeted by the rector, Archpriest Nikanor Shimko. After the Liturgy, Vladyka Kliment preached a sermon. Then a moleben with the blessing of water was held and "Many Years" sung.

On November 6, the Feast of the Icon of the Mother of God "Consolation of All the Afflicted", Bishop Kliment cele-

brated Divine Liturgy followed by a moleben in the Church of the Trinity of the parish of Smoky Lake. At the end of the Liturgy, the Vladyka delivered a homily.

On November 21, the 24th Sunday after Pentecost, the Synaxis of St. Michael the Archangel, Bishop Kliment celebrated Divine Liturgy in the Church of the Ascension in Skaro. The ektenes were chanted in Church Slavonic and in English.

On November 28, the 25th Sunday after Pentecost, Bishop Kliment celebrated Divine Liturgy and said a moleben in the Church of the Nativity of St. John the Baptist in Vegreville. After the Gospel lesson, the Vladyka preached a sermon in English.

It being Thanksgiving Day, after the Liturgy, a moleben with harvest blessing was held and "Many Years" sung.

December 8, the Feast of the Holy Martyr Pope St. Clement, was the name-

day of Bishop Kliment. On that day, Vladyka Kliment celebrated Divine Liturgy and led a moleben in the cathedral church, assisted by the clerics of the patriarchal parishes. The archpastor was cordially congratulated by the clergy and worshippers. In the evening, the Vladyka gave a reception in his residence for the members of the clergy and representatives of parishes.

On December 12, the 27th Sunday after Pentecost, a festal divine service was conducted in the cathedral church in celebration of the Feast of St. Barbara the Great Martyr (transferred from December 17). On the eve, Bishop Kliment officiated at All-Night Vigil, assisted by the clerics of the patriarchal parishes and the rectors of other Orthodox parishes in Edmonton: Fathers Dimitrios Rougas (Constantinople Church), Vasilios Solounias (Antiochene Church), Mirceau Panchuk (Romanian Church), and Theodoros Gouz (Constantinople Church).

After the Liturgy, Bishop Kliment preached a sermon in English on the life and martyrdom of St. Barbara; the congregation heard the sermon with deep attention. Following the Dismissal, there was a festal moleben with the singing of "Many Years", then the believers went up to kiss the relic of St. Barbara.

That same day, at the meeting of the clergy and laity of the patriarchal parishes, the bishop's council was elected anew and the current affairs of the Patriarchal Parishes in Canada were discussed.

On December 14, Bishop Kliment left for New York for the spiritual guidance of the Patriarchal Parishes in the USA, entrusted to him.

Archpriest PETER VLODEK



The Church of the Protecting Veil of the Most Holy Mother of God in the village of Kamenny Brod, Elniki District (Penza Diocese)

the cathedral. After the Prayer Before the Ambo, Bishop Serafim spoke of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" which was held in Moscow on May 10-14. He called upon all those present to pray for peace even more fervently.

On May 23, the Sunday of the Blind Man, Bishop Serafim celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Dormition Church in the village of Staraya Pichimorga, Torbeyevo District, Mordovian ASSR. During the Liturgy, the Vladyka preached a sermon. In the evening of that same day, Bishop Serafim arrived in the village of Kamenny Brod, Elniki District. On May 24, in the Church of the Protecting Veil, Bishop Serafim professed, with the blessing of His Holiness Patriarch Pimen, the rector of the church, Father Vladimir Dankov, and named him Feodosiy, in honour of St. Feodosiy of the Caves.

Penza Diocese On May 21, 1982, the Feast of the Apostle St. John the Divine, Bishop Serafim of Penza and Saransk celebrated Divine Liturgy, and on the eve, consecrated the new altar of the main sanctuary and officiated at All-Night Vigil in the Cathedral of St. John the Divine in Saransk. At the Lesser Entrance, he presented a patriarchal award—a pectoral cross—to Father Ioann Verendyakin of

Tallinn Diocese A pastor's jubilee. Archpriest Ioann Yumarik of the Cathedral Church of St. Aleksandr Nevsky in Tallinn will have three jubilees in 1983—his 95th birthday, 75th anniversary of his ecclesiastical service and 65th anniversary of his ordination. Archpriest Ioann Yumarik, an Estonian, was born on March 13 (25), 1888 in Tolli Volost, Parnu Uezd, Liflandi Gubernia, into the family of a peasant



**APPEARANCE OF THE HOLY TRINITY
TO THE HOLY FOREFATHER ABRAHAM
(Gen. 18)**

*Fragment of the shutters made in the 16th century for the icon of the Life-Giving Trinity
painted by St. Andrei Rublyov*



His Holiness Patriarch Pimen, assisted by the hierarchs and clergy, conducting the Office of the Triumph of Orthodoxy in the Patriarchal Cathedral of the Epiphany on March 27, 1983, the 1st Sunday in Lent, the Triumph of Orthodoxy



Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, during Divine Liturgy in the Cathedral Church of St. Vladimir in Kiev on June 6, 1982, Holy Trinity Day

INTERNATIONAL CONFERENCE
PROPOSALS TO AVERT THE DANGERS OF WAR FROM EUROPE

Vienna, February 6-9, 1983



Above: In the presidium of the conference.

Below: Metropolitan Yuvenaliy of Krutitsy and Kolomna, member of the Soviet Committee for European Security and Cooperation, speaking at one of the sessions



Metropolitan Aleksiy of Tallinn and Estonia celebrating Divine Liturgy in the Cathedral Church of St. Aleksandr Nevsky in Tallinn on September 3, 1981, the 20th anniversary of his episcopal consecration

August 28, 1981, the Feast of the Dormition of the Most Holy Mother of God in the Pukhtitsa Convent of the Dormition. Metropolitan Aleksiy of Tallinn and Estonia, Bishop [now archbishop] Agafangel of Vinnitsa and Bratslav, Bishop Khrisanf of Kirov and Slobodskoi, the nuns of the convent, clerics of the diocese and pilgrims at the entrance to the Dormition Cathedral after Divine Liturgy





October 23, 1982, the Cathedral Church of the Transfiguration in Zhitomir. Metropolitan Filaret, of Kiev and Galich, Patriarchal Exarch to the Ukraine, and Bishop Ioann of Zhitomir and Ovruch, officiating at All-Night Vigil, assisted by the clergy of the diocese

See p. 42



October 24, 1982. Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Bishop Ioann of Zhitomir and Ovruch, the clergy and parishioners at the entrance to the Cathedral Church of the Transfiguration in Zhitomir after Divine Liturgy

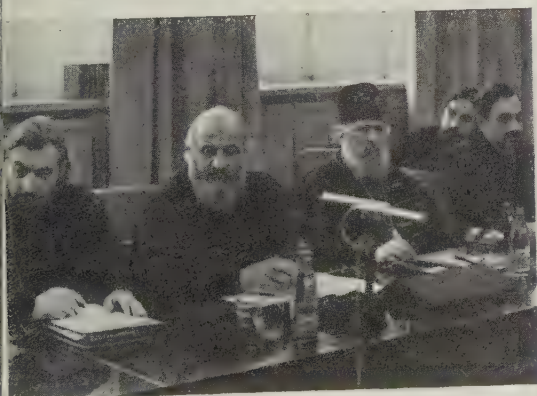


April 18, 1982, Holy Easter in the Cathedral Church of the Annunciation in Buenos Aires, Argentine Diocese. Bishop Lazar of Argentina and South America, Patriarchal Exarch to Central and South America, with the clerics
Below: Easter procession



**ECUMENICAL SEMINAR
ON THE THEMES OF THE 6th WCC ASSEMBLY**

MARCH 15-16, 1983



**Participants in the seminar during sessions in the conference hall of the Publishing Department
of the Moscow Patriarchate**

See p. 66



APPEARANCE OF THE HOLY TRINITY
TO ST. ALEKSANDR SVIRSKY

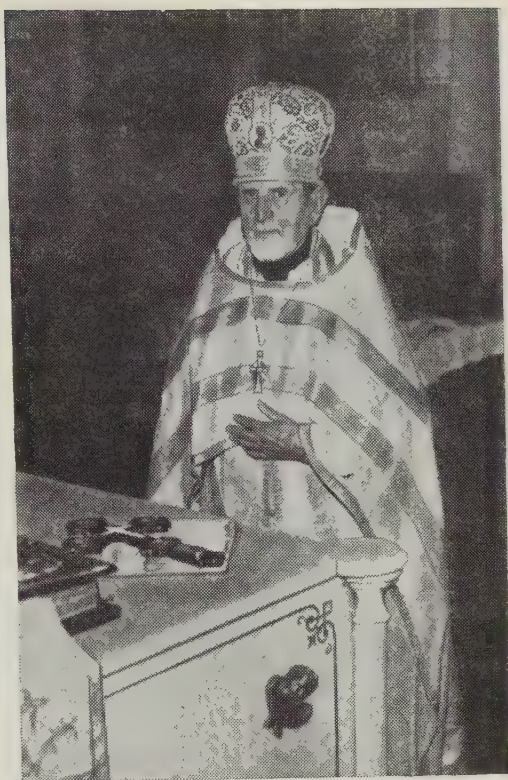
Icon of the middle of the 17th century

On June 23, 1918, he was ordained deacon and served in the Tallinn Cathedral of the Transfiguration. On January 1, 1921, Deacon Ioann Yumarik was ordained presbyter to serve in the Church of St. Sergiy in Yuru.

Since July 1, 1962, Father Ioann has been serving in the Cathedral Church of St. Aleksandr Nevsky in Tallinn. His ministry is full of pastoral zeal and love.

Father Ioann devoted nearly 40 years of his life to teaching in parochial and primary schools and gymnasia. He combined teaching with ministry. For his zeal Father Ioann Yumarik has received all the sacerdotal awards. In 1966, he was awarded the Order of St. Vladimir, 2nd Class.

Father Ioann's characteristic traits are peaceableness, responsiveness, and benevolence. Despite his age, he always assists at divine services conducted by the hierarchy; he frequently presides at services on Sundays and feast days. Father Ioann celebrates Divine Liturgy and preaches in the cathedral church every week. He regards his concelebrants and spiritual children with great love and they see in him a solicitous pastor and father.



January 19, 1983, the Baptism of Our Lord. Archbishop Ioann Yumarik in the sanctuary of the Cathedral Church of St. Aleksandr Nevsky in Tallinn

Volyn Diocese On December 12, 1982, the 27th Sunday after Pentecost, Archbishop Viktorin of Vilna and Lithuania celebrated Divine Liturgy in the cathedral of the Monastery of the Holy Spirit and led a thanksgiving moleben on the occasion of the 25th anniversary of His Holiness Patriarch Pimen's episcopal consecration.

On December 19, the Feast of St. Nicholas the Miracle Worker, Archbishop Viktorin celebrated Divine Liturgy and led a festal moleben in the Church of St. Nicholas in Vilnius.

On December 26, the 29th Sunday after Pentecost, of the Holy Forefathers, Archbishop Viktorin celebrated Divine Liturgy in the cathedral of the Monastery of the Holy Spirit. At the end of the Liturgy, the archpastor read out the message of His Holiness Patriarch Pimen and the Holy Synod on the occasion of the 60th anniversary of the formation of the USSR.

Volyn Diocese The Feast of the Dormition of the Most Holy Mother of God is the patronal feast of the Koretsk Convent. From times of old it has been celebrated with special solemnity.

Divine services on the feast day itself, August 28, 1982, and on the eve, were conducted by Archbishop Irinei of Alma-Ata and Kazakhstan, who had arrived at the invitation of Archbishop Damian of Volyn and Rovno.

The Office of the Bearing Forth of the Holy Epitaphion of the Mother of God from the Dormition Chapel to the centre of the Holy Trinity Cathedral was held on the eve of the feast and the Akathistos for the Dormition of the Mother of God was read.

September 8, the Feast of the Vladimir Icon of the Mother of God and of the Martyrs Sts. Adrian and Natalia, was the name-day of Hegumenia Natalia, the mother superior of the con-

vent, Archpriest Yaroslav Antonyuk, the superintendent dean, officiated at All-Night Vigil. The Akathistos to Sts. Adrian and Natalia was read during the Polyeleos.

On the feast day itself, Divine Liturgy was celebrated by Archpriest Adam Brovchuk, the secretary of the diocesan administration. After the thanksgiving moleben, and the singing of "Many Years" the congratulatory telegrams addressed to Hegumenia Natalia from His Holiness Patriarch Pimen and several other hierarchs were read out.

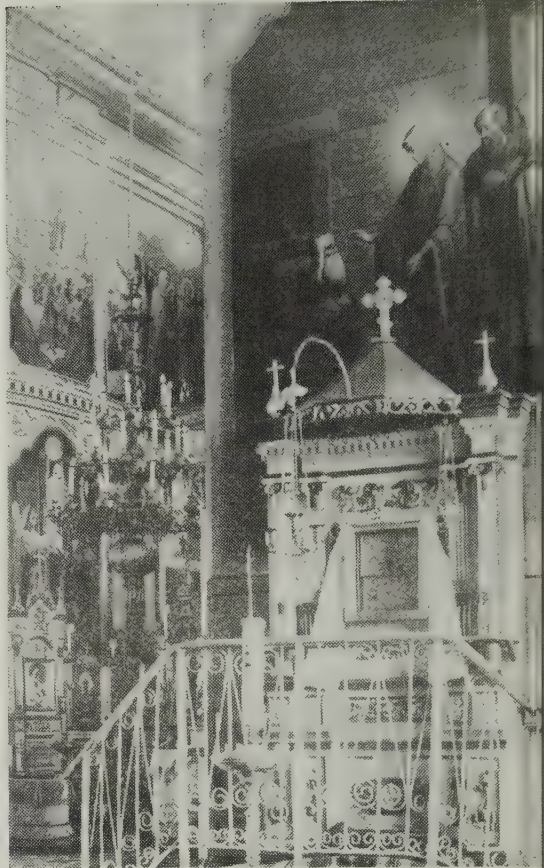
October 18, the Feast of St. Damian, the Presbyter and Healer of the Kiev-Pechery Lavra, was the name-day of Archbishop Damian. Divine Liturgy on that day in 1982 was celebrated in the Cathedral Church of the Holy Trinity in Lutsk by Archbishop Damian, assisted by the diocesan clerics. At the Lesser Entrance, Archbishop Damian presented a patriarchal award—a pectoral cross—to Father Viktor Muzyka.

Archpriest Petr Ustyanchuk preached a sermon on Divine Providence in man's salvation. Following the festal moleben, Archpriest Petr Mulyar read out the address of greeting to Archbishop Damian from the diocesan clergy and laity. Congratulatory telegrams were also read out and "Many Years" was sung.

Zhitomir Diocese On August 20, 1982, the Feast of the Invention of the Relics of St. Mitrofan the Bishop of Voronezh, Bishop Ioann of Zhitomir and Ovruch celebrated Divine Liturgy and consecrated the Chapel of St. Mitrofan in the Church of St. George in the village of Belilovka, Ruzhin District, in connection with the 150th anniversary of the saint's canonization. During Divine Liturgy, the archpastor preached a sermon about St. Mitrofan.

October 11, the Synaxis of the Saints of the Nearest Caves of the Kiev-Pechery Lavra, was the name-day of Bishop Ioann who was named in honour of St. Ioann the Great Sufferer. The archpastor celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Cathedral Church of the Transfiguration in Zhitomir.

On October 23, the eve of the 20th Sunday after Pentecost, of the Holy Fathers of the Seventh Ecumenical Council, Metropolitan Filaret of Kiev and



The Trinity Cathedral of the Korets Couvent (Volyn Diocese). In the foreground: The icon-case with the deeply revered Vladimir Icon of the Mother of God

Galich, Patriarchal Exarch to the Ukraine, arrived in Zhitomir. He was cordially welcomed by the clergy and parishioners of the cathedral church. Metropolitan Filaret officiated at All-Night Vigil, assisted by Bishop Ioann and the diocesan clergy. The next day he consecrated the cathedral church after repairs and then celebrated Divine Liturgy followed by a thanksgiving moleben. During the Liturgy, Metropolitan Filaret presented a patriarchal award—the double orarion—to Deacon Sergiy Kryachko of the cathedral. The archpastor preached a sermon on the theme of the Gospel lesson. Following the moleben, Metropolitan Filaret presented patriarchal certificates of merit to members of the cathedral council for their zealous fulfilment of Church obediences and excellent organization of the work to repair and decorate the cathedral.

In 1982, Bishop Ioann consecrated ten new altars in the diocesan parishes.



Novosibirsk Diocese. Above: Archbishop Gedeon of Novosibirsk and Barnaul consecrating an altar in the newly-built Church of St. Nicholas in the town of Mariinsk. Below: Archbishop Gedeon of Novosibirsk and Barnaul celebrating Divine Liturgy in the newly-built Church of St. Nicholas.



Archpriest **Nikolai Antonovich Silchenko**, one of the oldest clerics of the Odessa Diocese, passed away, after a short illness, on March 7, 1982.

He was born on October 22, 1904, in the village of Ukrainka (now Obukhov District, Kiev Region), into a peasant family. When he was ten years old, he became an orphan. His relatives sent him to be brought up in the Kiev-Pechery Lavra, where he sang in the hierarchal choir. In 1918, he finished a parochial two-year school at the Lavra, and in 1922, the pastoral theological courses and served as a reader in the parishes of the Kiev Diocese.

In 1927, Bishop Georgiy Deliev († 1937), Administrator of the Kiev Diocese, ordained him deacon, and in 1930, presbyter. Father Nikolai served in the parishes of the Kiev Diocese until 1965. In 1961-1965, he was the superintendent dean of the Zvenigorodka Deanery, Cherkassy Region.

From 1965 up to his death, Archpriest Nikolai Silchenko ministered in the Odessa Diocese; the last 14 years, in the Church of St. Nicholas in the village of Pavlovka, Artsiz District, Odessa Region.

On April 19, 1976, with the blessing of Metropolitan Sergiy of Odessa and Kherson, Father Nikolai was appointed confessor of the Ismail Deanery, and on March 18, 1979, of the Bolgrad Deanery as well.

The ministry of Archpriest Nikolai Silchenko was marked with many ecclesiastical awards. For Holy Easter 1978, His Holiness Patriarch Pimen awarded him a mitre.

Several days before his death, Father Nikolai confessed and received Holy Communion. The funeral service was held on March 9 by Archpriest Vladimir Skubak, superintendent dean of the churches of the Bolgrad Deanery.

Father Nikolai was buried, according to his will, near the Church of St. Nicholas in the village of Pavlovka.

Archpriest **Aleksiy Ivanovich Malinovsky**, honorary rector of the Resurrection Church in Shadrinsk, the oldest cleric of the Sverdlovsk Diocese, passed away on August 8, 1982.

He was born on March 3,

1895, in Petrovsk (now Saratov Region), into the family of a priest.

On January 30, 1917, he was ordained deacon by Bishop Serafim (Golubyatnikov; † 1921) of Ekaterinburg and Irbit, and two days later — presbyter. He was offered service in the cathedral church, but he asked to be sent to the Church of St. Elijah in the village of Ognevskoe.

From 1925, Father Aleksiy served in the churches of the Sverdlovsk Diocese. During World War II he worked for the home front; for his labour and patriotic activities he was awarded the medal, "For Valiant Labour in the Great Patriotic War of 1941-1945".

In February 1948, Bishop Toivia (Ostroumov, † 1957) of Sverdlovsk and Irbit appointed Father Aleksiy Rector of the Resurrection Church in Shadrinsk and Superintendent Dean of the Kurgan Church District.

For his pastoral service, Archpriest Aleksiy Malinovsky received many ecclesiastical awards, including a mitre and the right to celebrate Divine Liturgy with the Holy Doors open up to Lord's Prayer. In 1970, he received a certificate of merit from His Holiness Patriarch Aleksiy. In 1973, His Holiness Patriarch Pimen awarded him the Order of St. Vladimir, 3rd Class, and in 1978, the Order of St. Sergiy of Radonezh, 3rd Class. Archpriest Aleksiy Malinovsky represented the clergy of the Sverdlovsk Diocese at the 1971 Local Council of the Russian Orthodox Church.

In February 1982, the 65th anniversary of Archpriest Aleksiy Malinovsky's ordination was solemnly marked. After being superannuated, he continued to serve and preach as honorary rector. Not long before his death, he received Holy Unction and Holy Communion. Until the very end, Father Aleksiy received visitors, conversed with them and wrote letters.

Archbishop Platon of Sverdlovsk and Kurgan expressed his deep condolences to the widowed flock of Shadrinsk.

The funeral service was conducted by an assembly of the clergy.

Father Aleksiy was buried in a Shadrinsk cemetery.

Archpriest **Ioann Pavlovich Siminel**, former rector of the

Church of All Saints in Kishinev, passed away on June 18, 1982, after a long illness.

He was born on August 28, 1907, in the village of Chuchulyeny (now Nisporeny District, Moldavian SSR), into the family of a deacon.

In 1929, he was ordained presbyter, and served in different parishes of the Kishinev Diocese. For 21 years he served in the church of his native village of Chuchulyeny. Thirteen years before his death, he was the Rector of the Cemetery Church of All Saints in Kishinev.

In 1975, His Holiness Patriarch Pimen awarded him a mitre. In June 1982, Father Ioann was superannuated.

Father Ioann was equable in his attitude to men and peace-loving. In his ministry he paid great attention to the organization of parochial life. After an earthquake in 1977, major repairs were carried out in the Church of All Saints.

The funeral service was conducted in the Church of All Saints by Archpriest Mina Palikhovich. Dean of the Kishinev Cathedral Church of St. Theodore the Tyro, together with other clerics of the diocese.

Father Ioann was buried in the Doina Cemetery in Kishinev.

Father **Daniil Yakovlevich Karp**, superannuated cleric of the Minsk Diocese, passed away on June 20, 1982, in the 102nd year of his life.

He was born in 1880, in the village of Krasnaya (now Grodno Region), into a peasant family.

From 1915 to 1950, he was a psalm-reader in the churches of the Minsk Diocese. In 1958, Bishop Leontiy Bondar, Vicar of the Minsk Diocese (now Archbishop of Orenburg and Buzuluk), ordained him deacon and later — presbyter, to serve in the Dormition Church in the village of Staroelnya.

In 1960 he was appointed the Rector of the Church of All Saints in the village of Dalnyaya Puta. In 1962, he was superannuated.

The funeral service was led by Archpriest Viktor Kurilovich, Superintendent Dean of the Lida Church District, and other clerics.

Father Daniil was buried in the cemetery of the village of Zapolie.

Pavel Ivanovich Muchichka,

one of the oldest psalm-readers in Transcarpathia, passed away on July 12, 1982.

He was born in 1895, in the village of Goronda (now Mukachevo District, Zakarpatskaya Region).

Since his youth he was an active participant in the Orthodox movement in Transcarpathia. Since 1923, when an Orthodox church was built in the village of Goronda, he was a server and later a psalm-reader. P. I. Muchichka had a fine voice, he knew the Church Rule well and observed it strictly. He taught many people church singing and the Rule.

The funeral service was led by Archpriest Yuriy Filip, the rector of the church in Goronda.

Archpriest Andrei Vasilievich Khmelevsky, Rector of the Church of the Kazan Icon of the Mother

of God in the village of Osakarovka, Karaganda Region, passed away on July 22, 1982.

He was born on October 7, 1917, in the Omsk Region. He received decorations for his participation in the Great Patriotic War of 1941-1945. In 1951, he was ordained deacon by Archbishop Nikolai (Mogilevsky; † 1955) of Alma-Ata and Kazakhstan. In 1952, he was ordained presbyter and appointed Rector of the Church of the Kazan Icon of the Mother of God in the town of Arys, Chimgent Region. From 1954 to 1960, Father Andrei was the rector of the church in Shchuchinsk, Kokchetav Region, where he built the new Prayerhouse of St. Michael the Archangel. Since 1960, Archpriest Andrei Khmelevsky was Rector of the Church of the Kazan Icon of the Mother of God in Osakarovka.

For his zealous service for the good of the Church, Father Andrei received a patriarchal award—an ornamented cross—for Holy Easter of 1981.

Father Andrei was buried in the cemetery of the village of Osakarovka.

Archpriest Aleksandr Nikolaevich Dzichkovsky, Rector of the Zaprudnensky Church of the Saviour in Kostroma, passed away on July 3, 1982, in Gomel.

He was born in 1902 in the town of Petrikov (now Gomel Region), into the family of a peasant. In 1935, he finished the pastoral courses in Pinsk. From 1932 to 1942, was a psalm-reader in the churches of the Brest Region.

In 1942, he was ordained deacon. In 1946, Archbishop Daniil (Yuzvyuk; † 1965) of Pinsk ordained him presbyter and he served in the Byelorussian Churches.

Since 1965, Father Aleksandr was the Rector of the Zaprudnensky Church of the Saviour in Kostroma. The church stands where formerly a monastery had been. On August 16, 1239, the miraculous icon of the Mother of God appeared there, it was later called "Feodorovskaya". Under Father Aleksandr, the ground floor chapel of the Church of the Saviour was restored. Its altar stands over part of the tree on which the Feodorovskaya Icon of the Mother of God appeared.

For his zealous ministry, Father Aleksandr Dzichkovsky was awarded a mitre (1975), the right to celebrate Divine Liturgy with the Holy Doors open up to the Cherubical Hymn (1980), and the Order of St. Vladimir, 3rd Class (1982).

With the blessing of Archbishop Kassian of Kostroma and Galich, the late pastor was commemorated in all the churches of the diocese.

The funeral service was conducted by Archpriest Vasilii Kopychko, Superintendent Dean of the Gomel Church District, together with Archpriest Aleksandr Dzichkovsky's children—Archpriests Nikolai, Gennadiy and Aleksandr, and his grandson, Deacon Georgiy Dzichkovsky, as well as his near relative Archpriest Feodor Kharik.

Father Aleksandr was buried in a Gomel cemetery.



SERMONS

Homily by St. Tikhon of Zadonsk

"TEACHER AND DISCIPLE"



Those studying the arts and sciences learn from their teachers. Christians, studying the art of Christian life, are called upon to learn from Christ. As we see from the Acts of the Holy Apostles, at first the followers of Christ were called disciples and later they were called Christians (Acts 11. 26).

Teachers, when instructing their students in the arts and sciences, set them an example and that which they teach they do themselves and thus promote their education. A true pastor teaches and sets a good example.

Christ our Lord when He was on Earth taught and did good. In His earthly life, He fulfilled what He taught. By His example He teaches us, too, the holy Christian life. That is why St. Luke says: *the former treatise have I made, O Theophilus, of all that Jesus began both to do and teach* (Acts 1. 1).

O Christian, if you want to attain sanctity, set before yourself the Holy Gospel, and the chaste life of Christ, do this without fail. When, looking into a mirror, you see dirt on your face, you wash it off so that you would not be laughed at. Let the mirror of your soul be the Gospel. Scrutinize it well, find your vices and expiate them by grief, repentance and tears so that they do not remain with you till the Second Coming of Christ, and you will not be ashamed of them before God the Righteous Judge and His Holy Angels. On the day we appear before Him, we must be able to show that we confessed not only the Name of Christ, but were Christians in deed and life itself. Let us beware lest we hear the words: *I never knew you* (Mt. 7. 23).

All that you discover in yourself, that is extraneous to the Gospel, is vice. Do not follow the will of your flesh (even if it caresses you), but follow the will of Christ which leads you to goodness and bliss. Do you say that it is hard and grievous? No, it is not hard, Christ's yoke is easy. *For my yoke is easy, and my burden light* (Mt. 11. 30), says the Lord. Judge for yourself, which is harder or easier: to avenge or to forgive; to hate or to love; to live in pride or in humility; to seek riches and fame or to disdain them; to be patient or impatient! Conscience itself makes us admit that it is far easier to forgive than to avenge; to be meek than to be angry; to love than to hate; not to consider earthly things, but to contemplate the heavenly. Vengeance demands great effort while it does not take any effort to forgive. To love is easy and pleasant; to hate is hard and bitter. Hatred chains and makes the heart heavy, while love frees and lightens it, and makes man joyous and gay. Humility does not fear a fall for it is already lying low and walking on the ground! Pride soars high, but it is in a state of constant fear lest it fall. Although pride exerts every effort not to fall, nevertheless, it sooner or later falls and comes to grief. A patient soul is always in a state of peace and tranquillity, while an impatient soul is full of anxiety and revolt.

Oh, if you could only see the heart of one who bears the yoke of Christ! You would see in him a paradise of joy and the sweetness of the Kingdom of God! My poor soul, sigh, pray and learn to bear the easy yoke of Christ. Then will you live on Earth in conformity with the heavenly life. Grant me, O Lord, to bear Thy *easy* yoke and

light burden, and I shall always be at peace, joyous and gay. O Lord, help me (Mt. 15. 25).

If you love Christ, you must love His Holy Gospel and His Holy Life. If you love Christ, you must love Him as the Redeemer, Who *ransomed* you from dire calamity and total destruction not with gold or silver, but with His Blood. As a magnet attracts iron so does a Christ-loving soul attracts the Lord.

Beloved, the more we come to know Christ, the more shall we love Him, and the more we love Him, the more conscientiously will we fulfil His holy behests.

They say it is hard to crucify one's flesh, one's passions and vices. And yet this is exactly what the Christian teaching demands. It is really hard, but necessary and glorious. Every student toils hard in order to learn. And we, too, are learning, for the sake of spiritual and eternal benefits, not from man but from Christ the Lord of Glory, from Whom it is sweet and glorious to learn. A warrior on the battlefield exerts great effort to fight well. We, too, are warriors fighting for Heaven and eternal honour. Farmers toil hard to till the land. They toil in order to gather visible fruit. We toil in order to attain invisible, spiritual fruit. Spiritual fruit are *love, joy, peace longsuffering, gentleness, goodness, faith, meekness, temperance* (Gal. 5. 22-23). For the sake of this sweet fruit we Christians must learn, toil, and exert effort.

They say that it is impossible to conquer oneself, while the Gospel demands exactly this from a disciple. This is true,

but with Christ's help it is possible. Let us recall how He behested us to learn from Him: *... learn from me; for I am meek and lowly in heart* (Mt. 11. 29). He also promised to help those that ask Him: *Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you* (Mt. 7. 7-8). Strive, be attentive, toil and endeavour; admit your weakness before the Lord and pray fervently to Him, and help will be given to you. And you will be able to do with His help what is impossible without it. Everything will be possible to you with Christ's strengthening power (Phil. 4. 13). For His strength is made perfect in weakness, when we admit our weakness (2 Cor. 12. 9). *Christ... suffered for us, leaving us an example, that ye should follow his steps* (1 Pet. 2. 21). *For I have given you an example, that ye should do as I have done to you* (Jn. 13. 15). *If any man serve me, let him follow me; and where I am, there shall also my servant be* (Jn. 12. 26). *And he that taketh not his cross, and followeth after me, is not worthy of me* (Mt. 10. 38). *To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it* (Rev. 2. 17).

Teach me thy way, O Lord; I will walk in thy truth; unite my heart to fear thy name (Ps. 86. 11). Amen.

(Abridged reprint from *Spiritual Treasure Gathered in the World*, by Our Holy Father St. Tikhon of Zadonsk. Kiev, 1901, pp. 400-411).

Blind Bartimaeus

In the Name of the Father, and of the Son, and of the Holy Spirit.



Whether it is a Gospel parable or a real story from the Life of Christ our Saviour, it always tells us not only of the past, but of us today.

Once upon a time, by the gates of Jericho, by the dusty road, year in and year out, sat blind Bartimaeus. He had

done everything possible in life, had turned to everyone for help to regain his sight, but, alas, he remained blind! All that he could do was to beg for alms from passersby, in order to live out the remaining days of his life without dying from hunger. But he was tormented by another "hunger" as well—despair at the loss of his sight, at not being able to see the beautiful world that all could see.

But does not this happen to all of

Sermon delivered after the Gospel lesson during Divine Liturgy in the Cathedral Church of the Holy Spirit in Minsk, on February 6, 1983.

Each one of us, at a certain moment in life, perhaps just for a second, has seen something from Eternal Life, has caught a glimpse of God's radiance. It may have been in the eyes of a loving, grace-endowed man, or at the moment when we were receiving Holy Communion; sometimes at prayer; and again it may have been when we least expected it that our minds and hearts were miraculously touched by grace. Then the heart began to glow and the mind became clear, but the moment passed and we began again to live from day to day, as though blind, like Bartimaeus, waiting for people's charity to lengthen our life: "Will anyone have pity on us?" we ask. "Will anyone lead us through the hard paths of earthly life, or perhaps point out the way to Eternity?"

In despair and blindness Bartimaeus sat thus for many years. Crowds went past him, perhaps each threw him alms, but sight he did not receive. And one day there appeared an unusual throng over which reigned a beneficent silence. The core of this throng, the heart of this silence, was Someone—the Light Which had *come... into the world* (Jn. 12. 46), God made Man, the One in Whom, as the Scriptures say, were *the words of eternal life* (Jn. 6. 68), words which revealed the life not in pictures, but in real, living experience. And Bartimaeus asked: "Who is coming?" When he learned that the One going past was Jesus Christ and realized that He might be gone in another moment, that He would no longer be there, he began to yell for help, he yelled from the very depths of his despair which he had endured for so many years, knowing that if not then he would never regain his sight. And Jesus Christ stopped. However, around Bartimaeus were people, pious, good people, who wanted to silence him: "Be silent! How can you think of your blindness, your own need, something so earthly, when the Saviour of the World is speaking of Life Eternal, revealing the mysteries of the Kingdom of God?"

This happens to us too. When, from the depths of despair, from the many years of our own blindness, we suddenly begin to cry to God, wail to Him, are we not beset by such thoughts as: "What for? Is it worth it? Will the Lord heed me? What has He to do with me?" But just as old Bartimaeus would not be silenced so too must we cut through the hubbub of our thoughts that muffle our entreaty to God and continue crying: "Lord Jesus Christ, Son of God, have mercy upon me, a sinner; have mercy upon me, a sinner!" Then the Lord will stop and turn His gaze upon us, and consider our seemingly small need.

Our blindness is not physical, but spiritual; we see eternal things as through a dim glass. How wonderful it would be to open our eyes and see for ourselves clearly the Kingdom of God, Christ, and the profundity of Life! But only from the depths of our real need can we pray as did Bartimaeus to Christ. However, the words spoken by the Lord to Bartimaeus refer to each one of us too: "According to thy faith, as thou didst believe, so it was done to thee...."

And so, let all of us, who are walking in darkness, seeking the Kingdom of God, and yet so often going astray on our earthly path, with all our strength, little though it may be, but with *all* our strength, without reserve, believe in Divine Love, believe that each of us is dear to Him, that the price of each of us for Christ, for God, is the whole life, Passion and Death of Christ. Each of us is so dear to Him that for the sake of each of us He is ready to give His Life. And therefore, let us trustfully and joyfully cry in our earthly and eternal needs: "Lord have mercy! Lord stop and look at me, return my sight, open the way for me! Be my Path, be the Door that opens into Eternity, be for me Life, and Truth, and Joy themselves!" Amen.

Metropolitan ANTONIY of Surozh

On the Trinity

In the Name of the Father, and of the Son, and of the Holy Spirit.

On Holy Trinity Day what is more appropriate than to speak of the Holy Trinity? The teaching about the Holy Trinity being the apex of Christian theology, I dare not expound it in my own words, therefore I shall cite the holy and God-bearing Fathers of the Church—Athanasius the Great, Gregory of Nazianzus, and Basil the Great. Mine the mouth, theirs the words and thoughts. They offer Divine Supper while I am but the server at their Divine Feast. What do the trumpets of universal theology proclaim to us so loudly and prophesy from the heights of the New Testament Sinai?

God always was, is, and will be, or better to say, always is, for the words “was” and “will be” are divisions in our Time and the properties of temporal nature, while the One That Is (the Essence) is always and He calls Himself thus when speaking to Moses on the mountain. In Himself He focuses all being, which never began and will never cease. That is why He says to Moses of Himself: *I am that I am* (Exod. 3. 14). He is the boundless and infinite sea of Essence which spreads beyond the limits of any conception of Time and Nature. St. Gregory of Nazianzus teaches that God is like lightning that suddenly flashes in the sky. For exactly thus does He illumine our mind which is darkened by Sin. God, however, can be comprehended only by a pure mind, but even then very obscurely.

Our God is One, but He is One in Three Persons or Hypostases. The Name of the Ungenerated One is Father, of the Generated—Son, and of That Which Is with the Generated—Holy Spirit. Although there are Three Persons or Hypostases in Him, God is One. For the Substance in the Three is One; in the Holy Trinity Itself there is a certain holy monarchy. To the One Ungenerated Father, as to Their First Cause, rise Two Others: the Generated—Son, and that Which Is with the Generated—Holy Spirit. These are unconfused in Him and inseparable from Him. The Godhead is indivisible. Like Three Suns

contained One in the Other they resolve into One Light. That is why when we have in mind the Godhead and the First Cause or the Monarchy, then what we conceive is One. But when we have in mind Those in Whom the Godhead is, then the worshipped are Three. We have the One worshipped in the Trinity, and the Trinity in the One Supreme Being worthy of all worship, all majesty, seated upon One Throne, the only One that knows Itself and the order reigning in Itself, while for us, worthy of equal worship and service.

This is sufficient for believers. Up to this extends perception in men. Here there is limitation to the knowledge of the Truth—limitation to what the Cherubim hide with their wings. But one who seeks further and wants to know more, opposes the saying: *...though a man labour to seek it out, yet he shall not find it* (Eccles. 8. 17).

The Lord of All, however, does not immediately reveal this supreme mystery of theology about Himself. The Dispenser of our salvation, in consideration of our weakness, leads us to the Great Light of the Truth after gradual training.

Before we are permitted to see the sun itself, He trains us to see the sun reflected in water; because we may become blind if we look suddenly on pure light.

The Triadic Light should illumine and enlighten us gradually through Revelation, or as David says, rising *from strength to strength* (Ps. 8. 7) or entering in from glory to glory. It would not be safe to first confess the Son before the Godhead of the Father is confessed, and before the Son is acknowledged (I shall make so bold as to say) to sermonize on the Holy Spirit. That is why the Old Testament preaches the Father clearly, the Son less clearly, and only indicates the Godhead of the Spirit. Now, as St. Gregory of Nazianzus teaches, the Spirit abides with us, granting us clear knowledge of Himself.


After man sinned and hid himself from God (Gen. 3. 8), God also hid Himself from man, lest He destroy the

On the Word of God

(According to the Works of St. Tikhon)

In the Name of the Father, and of the Son, and of the Holy Spirit.

For the word of God is quick, and powerful (Heb. 4. 12).



It is extremely important for a Christian to study the Holy Scriptures thoroughly, for the Word of God lives in and acts upon the hearts and minds of men in all ages.

The Books of Holy Scripture, St. Tikhon of Zadonsk says, "are the Creator's propitious message" of His holy will and His merciful goodness. They are God's letter to us, unworthy sinners, the sublime gift of God, a priceless treasure. In it the King of Heaven Himself, "the Great and Incomprehensible God, ... converses through His Word" with His creatures as He once did in Paradise with an innocent man. By reading Holy Scripture, a Christian is spiritually enriched and becomes capable of cognizing the goodness and mercy of God. That is why, for all of us, God's Word is true, authentic and steadfast.

The Word of God reveals to us not only the truths of the Christian Faith, but moral institutions necessary for advancing unerringly along the salvific path to the Kingdom of Heaven. Ignorance of Holy Scripture easily leads to wrong Christian life, withdrawal of man from God.

By heeding God's Word, a Christian comes to know God's will, fathoms the meaning and aim of life on Earth, his duties towards God, to himself and his neighbour. Very often, by disregarding God's Word, "men begin to see sin where there is no sin, and, on the other hand, they see no sin in what is a mortal sin; they call vice a virtue and virtue a vice".

Holy Scripture may, to a certain extent, be compared to a mirror. An actual mirror helps a person to see on his face dirt or flaws. God's Word pene-

trates with its power of grace into every corner of man's soul and shows him how greatly it is darkened and defiled with sinful filth and arouses him, with faith in Christ, to repent immediately and cleanse himself from this sinful pollution, in order that "God's image may shine brightly" in his soul.

Just as man's body is constantly fortified with food, so that it will not weaken and become exhausted, the soul also needs to be systematically nourished with spiritual food—the Word of God which is "a rich meal, a delicious supper for a Christian soul".

Lack of zeal and desire to study the words of Eternal Life is evidence that a Christian's soul is ailing. And just as a man with a sick stomach cannot take food until it is cured, so, too, unwillingness to hear the Word of God, which is the food of the soul, is a certain sign, that the soul is in a weakened state, is sick and needs treatment and a healing plaster.

In Holy Scripture there are hidden many forms of treatment for various infirmities, ailments and sicknesses. In it a suffering man will find consolation, a doubter—conviction, an ignorant man—knowledge; one doing an act of faith—encouragement and strength. God's Word gives courage and strength not only to man's soul, but to his body as well.

In the Gospel, a Christian can find everything that leads to God. "Holy Writ was given to us by God for the sake of our salvation and the glorification of God's Name." The Word of God fills our soul with fear of God, love of God and of our neighbour, repentance, tenderness, and spiritual joy. Holy Scripture inculcates and strengthens faith, which "like a seed sown, is

nourished by the dew of God's Word, grows and bears fruit".

It contains Divine Power, which rouses a Christian to spiritual acts. Without the power of the Holy Spirit he cannot continue on the path to the mansions of our Heavenly Father.

If we listen with deep attention and read Holy Scripture, if we meditate over it, then spiritual life is kindled and it lights up like a lampada filled newly with oil. On the other hand, the Word of God planted in men's hearts may lie barren if we lead a sinful life. Just as seeds, which fall on poor soil, do not bear fruit, so, too, the Word of God when it does not meet favourable conditions in man's heart lies barren or dies altogether. The revelation of our Heavenly Father always rings in our hearts; however, not everyone hears it because not all have the heart's ears to hear, according to the Saviour: *Who hath ears to hear, let him hear* (Mt. 13. 9).

Each man, in St. Tikhon's opinion, should test himself: Do the commandments of Holy Scripture live in his heart? Does he feel spiritual upsurge? If the answer is Yes, then he is on the right path to salvation, for with the help of God's Word a Christian overcomes much easier all obstacles in life's path. We know from Holy Scripture that Christ the Saviour Himself repulsed the temptations of Satan with this very weapon, and scorched and disgraced the Tempter (Mt. 4. 1-11). In this way He set an example to His followers "when need arises fight him [the Devil] with the same weapon, with God's help".


A follower of Christ should pay utmost attention to cleansing himself from sinful dirt. A Christian's heart should not be idle. If it is not occupied with salvific reflections on the Word of God, the Enemy of mankind will fill it with his own evil thoughts and desires, then the heart will no longer be the temple of the Holy Spirit, but a den of thieves. Every sin begins with sinful thought, that is why, basing ourselves on Holy Scripture, we must learn to discern good thoughts from evil. *For the word of God, St. Tikhon turns to the Apostle's words, is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart* (Heb. 4. 12). Just as a gardener cuts off useless twigs and branches, so a believer should nip in the bud, with the sword of God's words, evil thoughts in his soul, "so that having entrenched themselves they should not damage or kill the inner man". A Christian who disregards God's Word is like a warrior who goes to battle without a weapon.

Thus, brothers and sisters, if we study the Word of God conscientiously and live according to its teaching, we will become spiritually experienced, capable of overcoming all obstacles in our way and become worthy of the communion of grace with God in the Kingdom of Heaven. Amen.

Archimandrite IOANN,
docent, MTA

On the Feast of the Ascension

In the Name of the Father, and of the Son, and of the Holy Spirit.

oday the Holy Church glorifies solemnly the ascension to Heaven of our Lord. The great deed of mankind's redemption was accomplished; victory won over Sin, Death and Evil; the parting wall between Heaven and Earth destroyed. For each man, believing in Christ the Saviour, the path to the Kingdom of Heaven was opened.

After His Resurrection the Lord spent forty days on Earth. During this time He appeared many times to His Apostles, and revealed to them the inner mysteries of the Old Testament prophecies regarding His Incarnation. On the fortieth day, Christ appeared to His disciples on Mount Olivet and after blessing them He ascended to Heaven. The disciples watched, with an

feeling of deep sadness at parting with their Divine Teacher, as He receded from them. But suddenly two Angels stood before them: *Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven* (Acts. 1. 11). With great joy Christ's disciples returned to Jerusalem and sang, according to Tradition, the hymn, "In that we have beheld the Resurrection of Christ", which we sing at All-Night Vigil. On the following days they awaited, in unanimity and love, the fulfilment of the Saviour's promise to send down the Holy Spirit.

And all Orthodox people are rejoicing today, together with the Holy Church, in the Feast of the Ascension of our Lord and are perceiving with their hearts this glorious event. The Church teaches that all who believe in Christ, after our Saviour, will enjoy eternal bliss in their resurrected bodies when He comes in His Divine Glory. But will all rejoice at His coming? For He will come to judge all men by their deeds, words, thoughts and desires. Then we shall answer the Lord, whether we kept the Faith which He had proclaimed to men and which the Holy Apostles preached to the whole world; the Faith handed down to us by the Fathers of the Church. It will be revealed then that many of us did not strive to know the depths of true faith, did not observe the commandments of God. And the Lord will say: *Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven* (Mt. 5. 19).

The Lord will ask how we used the means to salvation which He had given us, above all, what our attitude was to the Holy Sacrament of the Eucharist which gives to believers by *his divine power... all things that pertain unto life and godliness* (2 Pet. 1. 3). It may be too late then to realize how necessa-

ry is the help of grace of the Holy Spirit in the life which is truly Christian, holy and godly. And the Lord will say: *Depart from me all ye workers of iniquity* (Lk. 13. 27).

The Lord will also ask us about the commandment of love towards all people around us, which is the most important rule of life for all true followers of Christ. It will be revealed then which of us had not exerted every effort to live according to this commandment: how we quarrelled, made enemies, offended, averged and rejoiced at another's grief. And the Lord will say: "You have no place with Me for I behested you to love each other saying: *By this shall all men know that ye are my disciples, if ye have love one to another* (Jn. 13. 35), but you did not fulfil my behest and I know you not."

Dear brothers and sisters, our Lord Jesus Christ Who ascended to Heaven, will come again to Earth. In this is the meaning of today's feast. *But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only* (Mt. 24. 36), the Lord says. That is why we must always watch over our hearts, cleanse ourselves with the Holy Sacraments of Penance and the Eucharist, and stand firm on the path of virtue pleasing unto God. Let us not fear the daily cares that beset us, but with God's help let each with his cross, the symbol of our Faith, walk along the *strait and narrow... way, which leadeth unto life* (Mt. 7. 14). The saints of God were men like us, who by their faith in the Lord Jesus Christ, by their love of Him, observance of His commandments and fervour for their salvation, had attained their desire. Let us too, like they did, live a Christian life and pray constantly to the Lord that He may deem us worthy in faith and hope to meet Him and enter together with Him and all who have pleased Him, the Eternal Kingdom of His Glory. Amen.

Hegumen GURIY KUZMIN



PEACE MOVEMENT

CHURCH FOR SOCIETY

His Holiness Patriarch PIMEN's Speech

at the Reception in Honour of the Delegation from
the CPC Regional Association in Czechoslovakia
on April 21, 1983

Beloved brother in the Lord, Dr. Miroslav Novak, Patriarch of the Czechoslovak Hussite Church,

Beloved brother in the Lord, Dr. Milan Salajka, Chairman of the CPC Regional Association in Czechoslovakia,

Dearly beloved brothers,

With heartfelt joy I greet you, eminent ecclesiastical and ecumenical workers, representatives of the Regional Association of the Christian Peace Conference in Czechoslovakia, who are here in our country on a friendly visit at the invitation of the Russian Orthodox Church. We are deeply satisfied with the fact that brotherly contacts between us are developing fruitfully and are successfully helping our joint service to Christian unity, the consolidation of world peace, and the social and economic progress of nations.

A significant part of our joint efforts is devoted to the establishment and consolidation of the foundation of the brotherhood of Christians and of all mankind. By our tireless labour to achieve Christian unity and our assistance to pan-Christian and universal human commitment to the sacred cause of peace we are striving together *to fulfil the law of Christ* (Gal. 6. 2) and be *labourers together with God* (1 Cor. 3. 9), *that we should be to the praise of his glory* (Eph. 1. 12). And our meeting today, we believe, will be a worthy contribution to deepening fraternal inter-Church relations, will promote further the successful development of friendship and cooperation between the peoples of Czechoslovakia and the Soviet Union, which will, unquestionably, bring forth good fruit in the noble cause of establishing a peaceful and beneficent future for all mankind.

We note with satisfaction the most useful activities of the Christian Peace Conference, aimed at the just solution of current international issues, at increasing the fruits of peace, and promoting peaceful coexistence, security and cooperation. We are firmly convinced that such Christian efforts, in solidarity with the efforts of all men of good will, help to promote and strengthen friendly relations among all European nations and lead to peace in Europe and in the whole world.

Allow me, dear brothers in the Lord, to wish you all good health and long life, strength of spirit and of body, so necessary to you in fulfilling your responsible service of God and of the people of God. May Our Lord Jesus Christ, Who *filleth all in all* (Eph. 1. 23), fill all of us too with His *grace, mercy and peace* (1 Tim. 1. 2)!

May the friendship of our Churches and peoples remain eternally inviolable!

Fifth Conversations Between Representatives of the Russian Orthodox Church and Pax Christi International

Antwerp, April 5-9, 1983

MESSAGE

**from His Holiness Patriarch PIMEN of Moscow and All Russia
to the Participants in the Fifth Conversations
Between Representatives
of the Russian Orthodox Church and Pax Christi International**

Your Grace, beloved in the Lord Bishop Luigi Bettazzi,
Your Eminence, dear Vladyka Metropolitan Yuvenaliy,
Beloved fathers, brothers and sisters in Christ,

With deep heartfelt love, I greet you all, participants in the Fifth Conversations Between Representatives of the Russian Orthodox Church and Pax Christi International, who have gathered in Antwerp to discuss themes whose importance and urgency are dictated by the dangerous development of the international situation today.

The times we are living in cause deep alarm, because the insecure balancing on the verge of nuclear catastrophe may at any moment result in apocalyptic consequences for all mankind. One irresponsible decision or an accidental mistake may result in the destruction of all God's creation in a nuclear conflagration.

We believe that in these circumstances, as never before, our common responsibility for preserving the sacred gift of life increases. The modern critical situation demands with special urgency that we increase our peacemaking efforts and unite them with the efforts of all men who are filled with good will, to search together for ways that will lead to lasting and just peace among nations.

We are pleased with the existing cooperation in questions of peacemaking with representatives of the Roman Catholic Church. Regular conversations and consultations held together make it possible for us to find jointly a theologically comprehensible basis for peace, detente and disarmament, and help to define our common stand in the cause of peace.

The Russian Orthodox Church, in the last decade, has been deeply involved in questions of strengthening peace in cooperation with representatives of other religions. In this service we are united by the closeness of the moral foundations of world religions, and by the deep loyalty of their followers to the ideals of universal peace and brotherhood of men. A vivid testimony of this have been the important results of the world inter-religious peace conferences held in Moscow in 1977 and 1982 on the initiative of our Church. We trust that this experience may be of significance also for our cooperation with Pax Christi International.

The peace we are striving after together with you and for the achievement of which we are joining efforts is peace that is imbued with harmony in relations between man and man, and man and Nature; peace that is imbued with love and cooperation (Rom. 13. 8), for which the very idea of war is alien (Is. 2. 4). This is peace, which unites humanity into one fraternal union and the urgent call to which we Christians see in the mystery of the unity of the Holy Trinity.

Beloved in the Lord, my cordial greetings to you all and prayerful wish for blessed success in the forthcoming work. I sincerely hope that your meeting will bring good results, that it will have a positive effect on our peacemaking and serve to strengthen the fraternal relations of our two Churches.

I invoke God's blessing and His almighty help upon you. *The Lord of peace himself give you peace always by all means* (2 Thess. 3. 16).

With love in the Lord,

+PIMEN, Patriarch of Moscow and All Russia

April 4, 1983
Moscow

LETTER IN REPLY

to His Holiness Patriarch PIMEN of Moscow and All Russia

Your Holiness,

With a feeling of deep satisfaction we received your inspiring message addressed to us. In it you evaluate highly the cooperation of the Russian Orthodox Church and Pax Christi International in peacemaking, which they began in 1972.

We cordially thank Your Holiness for your spiritual support of our labour and for your kind wishes. Together with you, we sincerely hope that the results of our current meeting, devoted to theological reflections and exchange of views on the responsibility of Churches for the preservation of peace, on ways and means for promoting our activities in the spheres of disarmament and the rights of man, will consolidate the efforts of the two sides to help establish a lasting and just peace among all nations, a peace without arms, a peace under which the children of God, as all men are, may enjoy a life worthy of man.

We pray that the Lord may strengthen Your Holiness to continue for many more years in your lofty primatial ministry.

With love in the Lord,

On behalf of the delegates:

Bishop LUIGI BETTAZZI
President, Pax Christi International

Metropolitan YUVENALIY
of Krutitsy and Kolomna

April 9, 1983
Antwerp

COMMUNIQUE

Representatives of the Russian Orthodox Church and of Pax Christi International met for their fifth round of talks in Antwerp, from April 5 to 9, 1983. The consultations took place in the International Peace Centre, where the delegation of the Russian Orthodox Church was the guest of Pax Christi International.

The Russian Orthodox Church was represented by:

— His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, member of the Holy Synod of the Russian Orthodox Church (head of the delegation);

— His Grace Bishop Sergiy of Solnechnogorsk, Deputy Head of the Department of External Church Relations;

— Archpriest Vasiliy Stoikov, profes-

sor at the Leningrad Theological Academy;

— Archpriest Nikolai Gundyaev, professor at the Leningrad Theological Academy;

— Archpriest Georgiy Goncharov, representative of the Russian Orthodox Church at the Christian Peace Conference;

— Dr. Aleksei Buevsky, Executive Secretary of the Department of External Church Relations;

— Aleksei Osipov, professor at the Moscow Theological Academy.

Pax Christi International was represented by:

— His Grace Bishop Luigi Bettazzi of Ivrea, President of Pax Christi International (head of the delegation);



The participants in the Fifth Conversations between representatives of the Russian Orthodox Church and Pax Christi International, Antwerp, Belgium, April 5-9, 1983

— His Grace Suffragan Bishop Walther Kampe of Limburg, President of Pax Christi in Germany (FRG);

— Father David Hollenbach, professor at the Weston School of Theology, Cambridge, Massachusetts, USA;

— Father Heinrich Missala, professor at the University of Essen, FRG;

— Father Enrico Chiavacci (Italy), member of the Commission on East European Contacts;

— Sister Mary-Catherine Shambour (USA), member of the Commission on East European Contacts;

— Father Wim Rood (Netherlands), member of the Commission on East European Contacts;

— Father Oliver McTernan (United Kingdom), Coordinator of the Commission on East European Contacts;

— Etienne De Jonghe, International Secretary of Pax Christi International;

— Dirk De Haeck, staff member.

Bishop Luigi Bettazzi opened the proceedings by extending a warm welcome to His Eminence Metropolitan Yuvenaliy and to the other members of the Russian Orthodox Church delegation and invited both delegations to join in a common act of prayer. Metropolitan Yuvenaliy then read a message of blessing from His Holiness Pimen, Patriarch of Moscow and All Russia. Metropolitan Yuvenaliy then proceeded to make a statement on the peacemak-

ing activities of the Russian Orthodox Church since our last meeting in Zagorsk, going on to give an evaluation of the present international situation. A message of thanks and good will was sent to Patriarch Pimen on behalf of both our delegations.

The main theme of our present talks was "The Theology of Peace", as in the previous consultations which took place in Vienna (1974), Leningrad (1976), London (1978), and Zagorsk (1980). Special attention was given to the topics of disarmament, human rights, and the responsibility of the Churches in promoting peace.

Bishop Bettazzi and Metropolitan Yuvenaliy, the heads of the delegations, alternated in chairing the proceedings of each day.

The first session was opened with a paper on "Human Rights: Theological Aspects" presented by Prof. A.I. Osipov of the Moscow Theological Academy. Prof. David Hollenbach, of the Weston School of Theology, USA, presented a paper on the same theme entitled "Both Bread and Freedom: the Interconnection of Economic and Political Rights in Recent Catholic Thought". The discussion of these papers was summarized as follows:

1) Both delegations are in full agreement in affirming the importance of human rights and the necessity for

their implementation in all parts of the world;

2) both delegations are in full agreement on the importance of all those human rights enumerated in the United Nations Universal Declaration of Human Rights;

3) both delegations are in full agreement that human rights are founded on the sacredness of the human person who has been created in the image of God. A human right is the possibility of a person's free realization in his or her existence of all things necessary for a life worthy of a human being. The participants also stressed that human rights make claims which must be recognized and respected by society;

4) whereas both delegations agreed that the exercise of human rights may be limited in the interest of the protection of basic standards of justice and morality, the Russian Orthodox participants saw the task of the state as to regulate the rights of the individual and of the society in order to reach the most harmonious relationship between them both. The Catholic participants, however, saw the need to put greater emphasis on the necessity to restrict the role of the state in this respect.

On the second day of our discussions we focussed on the theme of disarmament. Father Enrico Chiavacci, Professor of Moral Theology at the *Studio Teologico*, Florence, Italy, presented a paper which gave his own reflections on the work of the Belgian theologian Edward Schillebeeckx on disarmament. Archpriest Vasiliy Stoikov, professor at the Leningrad Theological Academy, also presented a paper on the theme of disarmament. The discussion of this theme was summarized as follows:

1) Peace, taken in its full biblical meaning, is the very core of the Gospel: For it is by God's own decision that the Son has in Himself the full nature of God. Through the Son, then, God decided to bring the whole universe back to Himself. God made peace through his Son's sacrificial death on the cross and so brought back to Himself all things, both on earth and in heaven (Col. 1. 19-20). It is, therefore, a major task for the Churches. But

peace is the effect of justice. In any kind of human oppression there is a rejection of that final salvation given by Christ;

2) nuclear weapons pose a terrible threat which is unacceptable to us as Christians. We feel obliged to listen to the human outcry, especially to that of the poor of the world and to actively involve ourselves in the work for nuclear disarmament;

3) we believe that the arms race poses not only a serious threat to the future of our human existence but is now leading to a dehumanization of the individual and society and proving a serious threat to the world economy. While real human needs remain ignored, we see more and more the misdirection of intellectual, physical and natural resources into the arms race. We consider this to be the "logic of death", and therefore it is essential that we reject it in our "work for peace";

4) while acknowledging that different strategies are possible in the work for disarmament, we see it as a matter of urgency that there should be an immediate freeze on all kinds of armaments, a reduction of existing armaments and an immediate cessation of all research in this field. Furthermore, we call on all nuclear powers to renounce any use of nuclear weapons. We express the hope that there will be an immediate and positive outcome to the present Soviet-American talks in Geneva and that these talks will prove to be an important step in this direction. All this, we believe, to be the only answer to the present human outcry and to the call of the Gospel in the Kairos in which we live;

5) in the light of the enormous stockpiles of nuclear weapons that now exist, we believe it to be the urgent task of our Churches to use our own mighty weapons of prayer and the word in order to reverse these present trends and in so doing to lead to the liberation of humanity from the risk of a nuclear catastrophe and its grave consequences.

Full agreement was reached on all of the above points.

On the third day of our talks His Grace Bishop Sergiy of Solnechnogorsk

and Father Heinrich Missala, Professor of Theology at the University of Essen, FRG, presented papers on "The Responsibility of the Churches in Work for Peace". The discussion was summarized as follows:

1) Taking into consideration the words of Jesus Christ that *ye are the light of the world* (Mt. 5. 14) we consider the role of the Churches to be primarily:

— to educate all God's people in the spirit of the Gospel, in a sense of the responsibility which they have to work for peace;

— to overcome with the power of our hope any sense of fear or fatalism that may now exist;

— to try to eradicate every kind of enemy image building, prejudices, and slanderous or false propaganda;

2) we recognized that in the past Christians had not always been clear about their responsibility towards the world and that even now not all believers would share in this understanding of our role as peacemakers, but nevertheless we now assert that the more Christians and their Churches open themselves to God's Spirit, the more they will feel obliged to take a stand against all attitudes, policies or strategies that threaten world peace.

Throughout these consultations there was an atmosphere of fraternal respect and understanding which permitted a frank, open and sincere exchange of views to take place. The proceedings of each day ended with a period of shared prayer which was offered both in Church Slavonic and in English. On Thursday, April 7, the Feast of the Annunciation, according to the Russian Orthodox liturgical calendar, the Pax Christi International delegation attended with their Orthodox brothers Divine Liturgy at the Cathedral of St. Nicholas of the Moscow Patriarchate in Brussels.

Afterwards the delegations attended a reception given by Archbishop Vasiliy of Brussels and Belgium. On the same day, their Eminences Johannes Cardinal Willebrands, President of the Secretariat for Promoting Christian Unity,

and Bernard Cardinal Alfrink, Honorary President of Pax Christi International, joined in the evening discussions. Carel ter Maat, the former International Secretary of Pax Christi International, was also present. All these guests were present at dinner. At the Friday dinner (April 8), representatives of the Flemish section of Pax Christi and the East-West Commission of Pax Christi were also present.

On Saturday, April 9, members of both delegations paid a visit to the historical city of Bruges. The Russian Orthodox delegation attended, together with the Pax Christi participants, a Roman Catholic Mass at the Church of the Holy Spirit in Antwerp on Sunday morning. After lunch with several priests, members of the Flemish section of Pax Christi, they visited the historical parts of the city. On Sunday evening, Metropolitan Yuvenaliy, Bishop Sergiy and other members of the delegation were received by the Bishop of Antwerp, His Grace Paul Van Den Berghe.

In an evaluation of this fifth round of talks between the Russian Orthodox Church and Pax Christi International, both delegations recognized a growth in understanding and respect for each other and expressed the desire to develop the present level of relationship through a variety of further contacts in the common hope that such contacts will further strengthen the fraternal relationship between our Churches and strengthen our resolve to work together for world peace. Both delegations consider it very useful to continue such talks and expressed the hope that a further development in our relationship will be the result of the next talks in 1985 which are due to take place in the Soviet Union at the invitation of the Russian Orthodox Church.

We concluded our discussion by warmly thanking all the contributors for their papers, the interpreters, the staff of the International Secretariat, who worked hard throughout the consultations, and the members of the Flemish section of Pax Christi for their warm hospitality.

Christians of the Soviet Union Visit Japan

A vital problem which concerns people in all parts of the world today is the problem of the continuing arms race. This and other burning issues of our time are arousing a mounting response from all peace champions throughout the world, including the Christians of the USSR and Japan.

From November 2 to 9, 1982, there was a Second Peace Conference of Christians from the Soviet Union and Japan in Tokyo and Amagisosan, Japan, which was sponsored by the Japanese Christian Peace Exchange Committee (CPEC). (The first such conference took place in Moscow from September 4 to 10, 1981.)

The Soviet delegation was headed by Archbishop Vladimir of Krasnodar and Kuban. It included: from the Seventh Day Adventists—the Rev. M. P. Kulakov, Chairman of the Church Council of the Seventh Day Adventists in the RSFSR; from the Evangelical Lutheran Church in Latvia—the Rev. E. Ya. Meisters, Vicar of the Archbishop; from the Russian Orthodox Church—Bishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary; Archpriest Leonid Kuzminov, Rector of the St. Nicholas Church at the Preobrazhenskoe Cemetery in Moscow, and P. F. Tolkachev, an interpreter.

Our delegation arrived in Tokyo at noon on November 1 and was welcomed at the Narita Airport by the conference organizers. The venue of the conference was the resort town of Amagisosan located on the Idzu Peninsula, 120 kilometres from the Japanese capital. Located there, far away from the hustle and bustle of city life, is the Amagi Assembly, one of the many Christian enlightenment centres in Japan. It comprises a Protestant church, a hotel, auditoriums and a dining room which can accommodate from 200 to 300 girls and boys with their parents. During the meals they sing hymns most beautifully. Our sessions were held in a spacious hall.

The conference opened at 4 p. m. on November 2 with a prayer. The General Secretary of the Christian Peace Exchange Committee introduced mem-

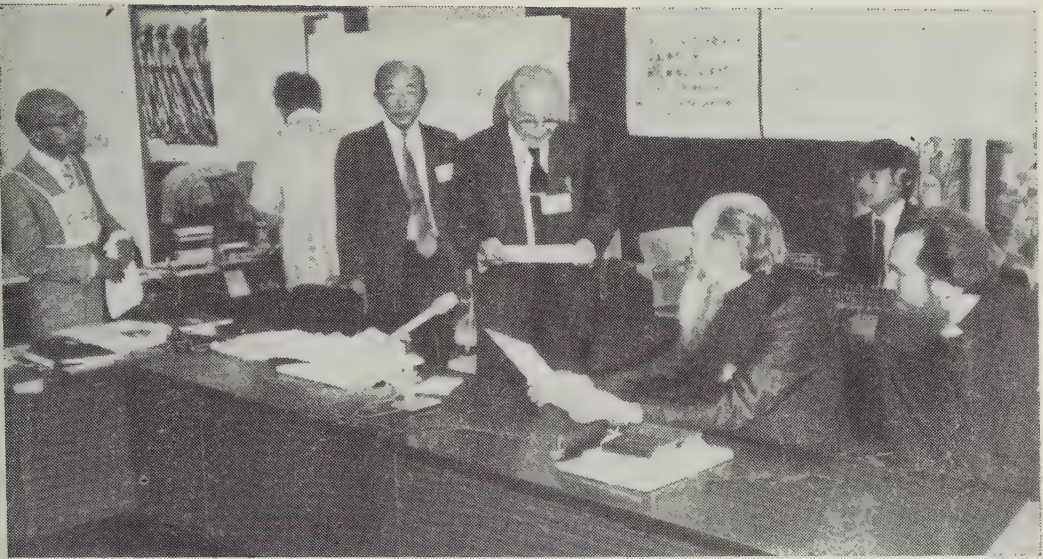
bers of the Japanese delegation which included: the Rev. Seya Shigeji, of the Sunan church, the United Church of Christ, Chairman of the CPEC; the Rev. Toeda Yoshiaki, of the Reformed Church in Sendai, the United Church of Christ, General Secretary of the CPEC; the Rev. Asina Naomiti, of the Reformed Church in Fukusima; Mr. Yasui Dzun of Motomiya, head of a department of CPEC; Soudzuki Sukeyoshi, director of a Christian college; the Rev. Tsuchiyama Bokko, of the Sempoku New Town church, Rector of the Hinomoto Gaku-en University in Osaka, the United Church of Christ; Tsutsumi Michio, a missionary from Yokohama; the Rev. Oishi Tsuguro of the church in Himonya; the Rev. Nakajima Shohachi, of the Free Methodist Church in Himedzi; the Rev. Uno Yudzi of Kyoto (retired); the Rev. Ito Tadao of Hasimobori (Hiroshima); the Rev. Mrs. Takada Katsue of Myadidjima; Seki Eidji, President of the Nippon Kyokai Simposja Press; Mrs. Navata Tomako, a pharmacist, translator from Russian. The observers at the conference included: the Rev. Sasamori Osamu (retired), a leading Japanese peace champion; Katsahara Takeyti, a pacifist; Miyahara Kadzutake, privat-docent, Kobe, a peace champion; Hiroto Koyeko, an art expert; Futawari Itsuko, educator; Kudo Yudzi, correspondent for the Toyoda Saeki religious newspaper, the secretary of the conference; Archpriest Prokhl Ushimaru, interpreter, Japanese Autonomous Church.

The opening address was delivered by the Rev. Seya Shigeji, who said:

"Dear brothers and sisters,

"St. Paul said that it is thanks to the Cross of Christ that men have received their salvation. Jesus Christ left to us His peace. God taught us how we should live on Earth: with hope in God's mercy and Christian love for men."

"In our epoch of general enmity the Second Peace Conference of Christians from the Soviet Union and Japan is of special importance. Together with the Russian brothers we shall champion the cause of universal peace. This is our firm determination. I have had the pleasure of visiting the Soviet Union on



Tokyo, November 2-5, 1982. The Second Peace Conference of Christians from the Soviet Union and Japan. Archbishop Vladimir of Krasnodar and Kuban, Bishop Aleksandr of Dmitrov and delegates of the Japanese Christians in the session hall

several occasions. Christianity in Russia is nearly 1000 years old. We are not yet 100 years old.... Now that we have come to know the Lord God, we are working for universal peace, so that the mission of God's friends be fulfilled. We thank the Russian brothers for coming to us. They do us great honour. We want our countries to be at peace; we want the Soviet Union and Japan to work together for peace."

The theme of the conference was "Peacemaking in the Pacific Region; Christian Duty in Establishing a World Without Armaments".

The agenda included a total of 10 reports from the Japanese side and six from the Soviet delegation. This provided an opportunity to discuss a range of problems, including the main issues: eliminating the threat of war and preventing war in any form, disarmament, confidence-building and mutual contacts at various levels for promoting a rapprochement among nations. Elaborating on these subjects, the Rev. Tsuchiyama Bokko, who spoke on behalf of the Japanese side, pointed out that this would help refute the myth about an alleged Soviet menace invented by the proponents of the "cold war". The Japanese participants expressed apprehensions over the fact that their country is now facing the threat of mil-

itarization, and annulment of Article 9 of the Constitution, which bans the possession of offensive weapons and the conducting of war. The Soviet delegation voiced its respect for the peaceful Constitution of Japan, stressing that under the Soviet Constitution all propaganda of war is banned.

The participants then turned to the problem of US military bases in Japan. They occupy a lot of useful territory, and the Japanese participants stressed the importance of returning this territory to Japan whose public demands that these bases be dismantled. "They have completely surrounded the Soviet Union and this has to be taken into account," said the Rev. Nakajima Shohachi. Mrs. Nawata pointed out that the United States had fought no wars on its own territory, and only soldiers knew what war was. This certainly influences the ideas of the American public about war. Continuing the discussion, members of the Soviet delegation pointed out that there was no historical precedent of the Soviet Union attacking anyone. Having been involved in two world wars, the country cannot afford to have no defences. The Japanese participants on their part said they shared the conclusions on this matter.

The conference participants were

shown one evening a documentary about the horrible aftermath of the atomic bombing of Hiroshima and Nagasaki. The picture appealed to all people to do everything to stop the irresponsible maniacs from starting a nuclear war. The Japanese side shared the Soviet public's concern over the mounting danger of war and welcomed Soviet efforts to promote a relaxation of international tension. The Japanese participants declared: "Christians in Japan and the Soviet Union must come out for complete disarmament." The common view of the two sides was that outstanding international issues must be resolved through peaceful negotiations. War must be banned for all time.

In their communique the conference participants pointed out that the delegations of Christians of the two countries, living in different historical and geographical conditions were not completely unanimous in their approach to the problems of peace, but they were unanimous in their concern over the danger of the modern nuclear weapons which bring about a possibility of annihilation of humanity as a whole, and over the necessity of immediate elimination of nuclear weapons and building up a world without armaments, this being a demand of the reality.

The Rev. Seya Shigeji said at the closing session: "Before I declare our conference closed, I wish to thank our Lord Jesus Christ for the great work which we have accomplished. I am an old man, but my prayers will always be for the children of God who are working for peace."

In the evening of November 5, there was a banquet to mark the end of the conference at the Marunouchi Hotel. It began with a ceremony of signing the final communique. It was signed from the delegation of Christians from the USSR by Archbishop Vladimir, and from the Japanese side by the Rev. Seya Shigeji, Chairman of the Christian Peace Exchange Committee. Present at the ceremony were the Primate of the Japanese Autonomous Orthodox Church Metropolitan Theodosius of All Japan the Archbishop of Tokyo, politicians, businessmen and other public figures, correspondents and numerous guests. There were many speeches, with

all the speakers stressing the need to strengthen friendship and develop business contacts with the Soviet Union.

Under the programme of the visit from November 6 to 8, we were to travel to various Japanese cities to attend divine services and have meetings and discussions with Christians of different confessions.

On Sunday, November 7, Archbishop Vladimir of Krasnodar and Kuban celebrated Divine Liturgy with His Eminence Metropolitan Theodosius of All Japan, the Archbishop of Tokyo, and the Nikolai-do, the cathedral church of Tokyo. After the Divine Liturgy, Archbishop Vladimir addressed the congregation. "Many Years" was sung in honour of His Holiness Patriarch Pimen. Metropolitan Theodosius and Archbishop Vladimir.

On November 6, Bishop Aleksandr and P. F. Tolkachev arrived in the town of Toyama. During the 3 days there, they attended divine services and had meetings and discussions with religious figures of the prefecture and members of the public, including members of the municipal council, and lawyer and advisor of the city mayor. They visited the municipality, a Shintoist temple and a Shintoist museum.

The Rev. E. Ya. Mesters was accompanied by the Rev. Asina Naomito on the visit to Fukushima, where he attended a divine service and preached in the Lithuanian language. His sermon was interpreted by the Rev. Toeda Yoshiaki, General Secretary of the Christian Peace Exchange Committee. They then travelled to Sendai—the city of the Rev. Toeda Yoshiaki, where they had a meeting with representatives of various Churches. Of special interest was a communication by the wife of a local Baptist pastor who described her peacemaking in Sendai and her participation in the peace march in the United States.

On November 6-8, M. P. Kulakov of the Soviet delegation spoke before groups of Adventists in a Tokyo suburb and in Osaka and Yokohama. He spoke about the life and activities of believers in the Soviet Union. His meetings and discussions with the leaders and members of the Adventist Church, with students and lecturers, demonstrated one

gain the importance of having personal contacts between Christians in the Soviet Union and believers in Japan. An interview was given to Mr. Yamaji, head of the ASD Information Service, who conducts daily religious broadcasts over the radio in Japan.

Early in the morning on November 6, Archpriest Leonid Kuzminov and Father Prokl Ushimaru left for Hiroshima. They were welcomed on arrival by a group of believers, and later had a discussion which was attended by Mr. Aihara, head of the YMCA (Young Men's Christian Association); Mrs. Tanaka Ichiro, assistant principal of a women's college; Prof. Fukuyama Motoe of the School of Economics of the local university and others. All were eager to hear about religious life in the Soviet Union, and some of the participants shared the impressions of their own visits to this country. They showed a picture of the Japanese delegation together with His Holiness Patriarch Pimen.

Then we were taken to the Hiroshima museum. What we saw there can be summed up in a couple of words—a monstrous crime. There, one can really assess the true value of the Soviet Government's pledge not to be the first to use the nuclear weapon, something that must be inscribed in history in letters of gold. How can one recklessly speak of waging any kind of war in our nuclear age, when the threat of a global catastrophe endangers the existence of all life on Earth? The Japanese participant in the conference, the Rev. Ito Tadao said: "Formerly, there were winners and losers; August of 1945 opened up a new era: push a button, and there will be a common grave." We said a prayer by the monument to the victims of Hiroshima in the Peace Park. Late in the evening we arrived in Osaka where we were welcomed by Afanasiy Nikitich Kono, the warden of the Church of the Protecting Veil, who is a great friend of the Russian Orthodox Church. In the morning of November 7, we celebrated Divine Liturgy which was followed by a repast organized for all the parishioners by the church rector, Archpriest Prokl Ushimaru. In the afternoon we left for the town of Himeji

where we were the welcome guests of a large group of Christians led by the Rev. Nakajima Shohachi. He organized for us an interesting and useful meeting with pastors of the prefecture, which was also attended by members of the municipal council, representatives of the Socialist Party and the director of the local branch of the YMCA.

In the evening of November 8, there was a farewell dinner, and we were asked to share the impressions of our tour of the country. The delegation of Christians from the Soviet Union enjoyed the honour of telling the truth about our country, speaking about the policy of peace of our government, about the religious life and cultural values of our Motherland and about bringing up our younger generation in the spirit of peace and friendship with all nations. The Rev. Seya Shigeji expressed his joy over our contacts with his countrymen and thanked the members of our delegation for coming. He said that the visit would certainly be of great importance for forming public opinion about the Soviet Union. He said: "Our main objective is to be together with the Russian Orthodox Church and also with your country. We, Christians, must put an end to all enmity among nations and help realize our aspirations for peace. Let us always remember that the Cross of Christ serves to help us attain this noble objective."

On the following day we went sight-seeing in the Japanese capital, and on November 10 we said farewell to that wonderful country.

We were seen off at the airport by the officials of the Christian Peace Exchange Committee, His Eminence Metropolitan Theodosius, and the clergy of the Patriarchal Podvorye in Tokyo led by His Grace Bishop Nikolai Sayama. The farewells were most cordial.

The delegation of Christians from the Soviet Union thanks the organizers of the conference for the opportunity to visit Japan, to commune with its industrious people and to work together with Japanese Christians for the cause of peace.

Archpriest LEONID KUZMINOV

ORTHODOX SISTER CHURCHES

In Memory of St. Sofroniy of Vratsa

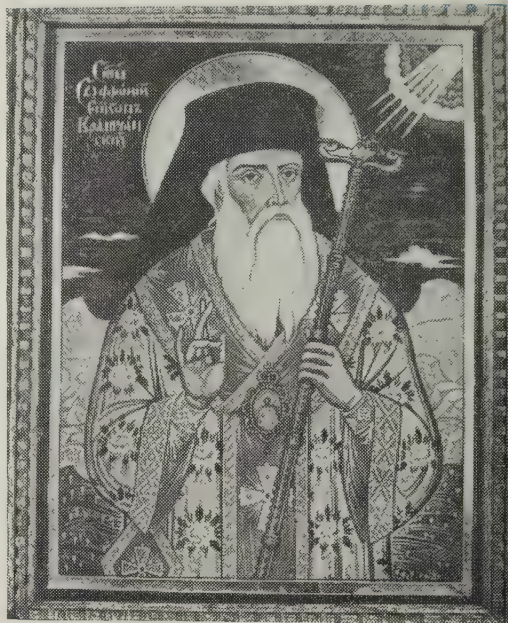
1983 saw the 170th anniversary of the blessed demise of St. Sofroniy the Bishop of Vratsa, a patriot of Bulgaria and a saint of the Bulgarian Church.

By decision of the Holy Synod of the Bulgarian Orthodox Church of December 31, 1964, which was accepted with satisfaction by the entire Orthodox Plenitude, Bishop Sofroniy was listed in the catalogue of Bulgarian saints for his great ascetic feats and episcopal ministry. By decision of the Holy Synod of February 22, 1965, his name was inscribed in the Menologion of the Sister Russian Church.

With the blessing of His Holiness the Patriarch of Bulgaria and the Holy Synod of the Bulgarian Church, the 170th anniversary of the blessed demise of St. Sofroniy was celebrated on March 13, 1983. Divine services were held in the Patriarchal Cathedral of the Orthodox Prince St. Aleksandr Nevsky in Sofia and in all the Bulgarian churches, and a jubilee scholarly session was held in the Sofia Theological Academy.

Metropolitan Pankratiy of Stara Zagora who was in Moscow from March 12 to 17, 1983, to attend the ecumenical seminar arranged by the Russian Orthodox Church with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, in preparation for the 6th WCC General Assembly in Vancouver, Canada, celebrated Divine Liturgy on March 13 in the church of the Bulgarian Metochion, assisted by Staurophorous Holy Oikonomos Prof. Nikolai Shivarov, Rector of the Sofia Theological Academy, and local clerics.

At the end of the Liturgy, Metropolitan Pankratiy recounted to the parishioners the story of the celebrated event. He thanked His Holiness Patriarch Pimen for his blessing to mark the 170th anniversary with divine service in the church of the Bulgarian Metochion. Then the dean of the metochion, Archimandrite Kirill, read the message of His Holiness Patriarch



St. Sofroniy the Bishop of Vratsa

Maksim of Bulgaria and the Holy Synod to the clergy and pious Plenitude of the Bulgarian Orthodox Church on the occasion of the jubilee.

Metropolitan Pankratiy conveyed to the parishioners the blessing of His Holiness Patriarch Maksim of Bulgaria and his prayerful wishes for God's constant help.

After the moleben, the dean of the metochion thanked Metropolitan Pankratiy for the common prayer and asked that the heartfelt filial gratitude of the clergy of the metochion and the parishioners be conveyed to His Holiness Patriarch Maksim of Bulgaria for his primatial blessing and prayerful good wishes. Archimandrite Kirill assured His Eminence that the prayerful communion maintained by the Orthodox Christians of the Soviet Union and Bulgaria enriched them spiritually and helped to strengthen sisterly relations and love.

Archimandrite KIRILL



March 17, 1983, the Bulgarian Metochion in Moscow. Metropolitan Pankraty of Stara Zagora greeting the clergy and parishioners on the occasion of the 170th anniversary of St. Sofroniy of Vratsa's death. Second from right — the dean of the metochion, Archimandrite Kirill

Feast in the Metochion of the Bulgarian Church in Moscow

The name-day of His Holiness Patriarch Maksim of Bulgaria was marked on February 3, 1983, at the Metochion Church of the Bulgarian Orthodox Church in Moscow. The clergy of the metochion celebrated Divine Liturgy. Before the festal moleben the dean, Archimandrite Kirill, Representative of the

Bulgarian Patriarch to the Patriarch of Moscow, preached a sermon about St. Maximos the Confessor, the heavenly patron of His Holiness Patriarch Maksim and called upon the congregation to pray for the First Bishop of the Bulgarian Church.

On the Modern Greek Liturgical Practice

The Russian edition of *The Journal of the Moscow Patriarchate* has articles and items on the modern liturgical practice in the Greek Church and on Mount Athos. Developing the theme of Greek liturgical peculiarities, *JMP* No. 5 in Russian carries an article on antiphonal singing at Divine Liturgy on feast days. On the Twelve Great Feasts, the Greeks use special antiphons not only on the Lord's feasts, but also on the Theotokion feasts (Nativity of the Blessed Virgin, Presentation of the Blessed Virgin in the

Temple, Presentation of Our Lord in the Temple, Annunciation, and Dormition); as well as for the Sundays of the Triumph of Orthodoxy and of the Veneration of the Holy Cross. These antiphons are textually connected with the selected Psalms for particular feasts and are sung at Matins during the singing of the Polyeleos and glorification of the feast. The repetition of these verses from the Psalms in the antiphons at Liturgy helps to express better the meaning of the festal service.

ECUMENICAL SEMINAR on the Themes of the Sixth Assembly of the World Council of Churches

(Second Meeting of the Representatives of the WCC Member-Churches in the Soviet Union)

On March 15-16, 1983, the second ecumenical seminar of the representatives of the WCC member-Churches in the Soviet Union on the themes of the 6th Assembly of the World Council of Churches was held at the Publishing Department of the Moscow Patriarchate in Moscow. The first seminar took place on September 15-16, 1982.

At the invitation of the Russian Orthodox Church the seminar was attended by members of delegations from the WCC member-Churches in the Soviet Union to the 6th Assembly. Represented were the Armenian Apostolic Church headed by Bishop Nerses Bozabolian; the All-Union Council of the

Evangelical Christians-Baptists headed by its General Secretary the Rev. Alexei Bychkov; the Georgian Orthodox Church headed by Archbishop David Sukhumi and Abkhasia; the Evangelical Lutheran Church of Latvia headed by Archbishop Dr. Janis Matulis; the Evangelical Lutheran Church of Estonia headed by the Rev. K. Payula; and the Russian Orthodox Church headed by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine.

The seminar was attended also by guests from abroad: Metropolitan Patriarch of Stara Zagora and the State of Bulgaria; the Holy Oikonomos Prof. Nike



In the conference hall of the Publishing Department during sessions

i Shivarov (Bulgarian Orthodox church); Bishop Dr. Karoly Toth, resident of the CPC (Reformed church in Hungary); Bishop Armando Rodriguez Borjes (Methodist Church in Cuba); Bishop Jeremia of Bielsk (Polish Orthodox Church); Bishop Tadeusz Majewski (Polish Catholic Church in Poland); Metropolitan Antioch of Transylvania (Romanian Orthodox Church); General Bishop Dr. Jan Michalko (Slovak Evangelical Church of the Augsburg Confession in the USSR); Dr. Lubomir Miřejovský, General Secretary of the CPC, and Dr. Josef Smolik (Evangelical Church of Czech Brethren, ČSSR); Bishop Daniil of Marcha (Serbian Orthodox Church, SFRY). Participating in the work of the seminar as a guest was Sheikh Imam Yusupkhan Shakirov, Deputy Chairman of the Muslim Religious Board for Central Asia and Kazakhstan, an official guest of the 6th WCC Assembly.

The seminar was chaired by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Head of the Department of External Church Relations. In his speech on March 15, after common prayer, Metropolitan Filaret of Minsk and Byelorussia, spoke about the purpose of the meeting—preparation for the 6th Assembly. Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary, presented a report analyzing the assembly programme. The Rev. Aleksei Bychkov, Protopresbyter Prof. Vitaliy Borovoi, representative of the Russian Orthodox Church at the WCC, and Protodeacon Vladimir Nazarkin, staff member of the Department of External Church Relations, summarized in their reports the results of the pan-European meeting on preparation for the assembly in Vancouver. The meeting was held in Vienna on February 4-10, 1983.

Bishop Jeremia of Bielsk read a theological paper on the main theme of the assembly "Jesus Christ—Life of the World".

In the course of the discussion the members of the delegations of Churches in the Soviet Union and guests from abroad shared their reflections on the main theme of the forthcoming assembly.

After the intermission, the participants were divided into four working groups, each group taking up two of the eight issues of the assembly. Group 1 (Moderators: Archbishop Kirill of Vyborg and Protopresbyter Prof. Vitaliy Borovoi) discussed "Witnessing in a Divided World" and "Taking Steps Towards Unity". Group 2 (Moderators: Archpriest Vasilii Stoikov and N. S. Bobrova) discussed "Moving Towards Participation" and "Healing and Sharing Life in Community". Group 3 (Moderators: Dr. A. S. Buevsky and the Rev. A. M. Bychkov) discussed "Confronting Threats to Peace and Survival" and "Struggling for Justice and Human Dignity". Group 4 (Moderators: Archpriest Vladimir Sorokin and V. P. Ovsyannikov) discussed "Learning in Community" and "Communicating with Conviction".

In the morning of March 16, the participants in the seminar held an ecumenical prayer on Christian unity.

In the afternoon, the working groups continued their work.

In the evening, a plenary session was held. It heard the reports of the working groups. Father Aleksandr Ranne and V. P. Ovsyannikov who were participants in the ecumenical seminar "North American Churches and Society", spoke about its results. The seminar was held in Bossey (Switzerland) as part of the preparation for the 6th Assembly.

Prof. N. V. Lossky (Paris), a member of the Russian Orthodox Church delegation to the 6th Assembly, read a paper giving a theological exposition of the main theme published below after which there was a general discussion.

The closing speech was delivered by Metropolitan Filaret of Kiev and Galich who noted the great and positive significance of the ecumenical seminar for the preparation of the WCC member-Churches in the Soviet Union for the 6th Assembly.

* * *

In the evening of March 14, there was a meeting of women participants in the seminar, delegates to the 6th WCC Assembly; it was chaired by N. S. Bobrova, staff member of the Department of External Church Relations.

Ecumenical Prayer for Christian Unity

On March 16, 1983, at 9 a.m. in the Chapel of St. Iosif of Volokolamsk the Miracle Worker at the Publishing Department of the Moscow Patriarchate, there was an ecumenical service for Christian unity, attended by the participants in the second ecumenical seminar on the themes of the 6th WCC Assembly to be held in Vancouver—representatives of the WCC member-Churches in the Soviet Union and in several other countries, as well as by the staff members of the Publishing Department and of the Department of External Church Relations of the Moscow Patriarchate.

The service was led by Metropolitan Sergiy of Odessa and Kherson. After the usual prayers, the participants recited the Lord's Prayer, each in his own language. Archbishop Dr. Janis Matulis (Evangelical Lutheran Church of Latvia) read Psalm 84 *How amiable are thy tabernacles, O Lord of hosts!* After the Ektene of Peace the participants sang the Troparion and the Kon-

takion for Epiphany. Lessons from the Holy Scriptures were read by Dr. Jan Michalko, General Bishop of the Slovak Evangelical Church of the Augsburg Confession in the CSSR (2 Cor. 6-12); Archimandrite Niphon, representative of the Antiochene Patriarchate; the Patriarch of Moscow (1 Pet. 4-10); Metropolitan Pankraty of Stan Zagora, Bulgarian Orthodox Church (Mk. 8. 1-9); Bishop Tadeusz Majewski of Polish Catholic Church in Poland (Mt. 7. 11-12). Metropolitan Anton of Transylvania (Romanian Orthodox Church) delivered a sermon on the theme "God Is Life" (1 Jn. 1. 1-4).

The Rev. A. M. Bychkov, General Secretary of the All-Union Council of the Evangelical Christians-Baptists, read the Ektene of Joy and Praise. Then prayers were recited by Archbishop David of Sukhumi and Abkhazia (Georgian Orthodox Church); Father Stanislaw Majeika (Roman Catholic Church); Prof. Josef Smolik (Evangelical Church of Czech Brethren); Arch-



March 16, 1983. The prayer for Christian unity in the Domestic Chapel of St. Iosif of Volokolamsk at the Publishing Department

andrite Tiran Kyuregian, representative of the Armenian Apostolic Church; and the Rev. Kuno Payula, of the Evangelical Lutheran Church of Estonia. The singing of the Troparion and the Kontakion for Pentecost was followed by the Ektene for Christian unity, disarmament and the success of the 6th WCC Assembly. The closing prayer were said by Bishop Jeremia of Bielsk (Polish Orthodox Church), and the Rev. Dr. Lubomir Miřejovský, Ge-

neral Secretary of the Christian Peace Conference; the Staurophorous Holy Oikonomos Prof. Nikolai Shivarov (Bulgarian Orthodox Church). Bishop Daniil of Marcha (Serbian Orthodox Church) delivered the blessing.

The ecumenical service concluded with the singing of "Many Years" in honour of all those present in the chapel and of all Christians.

I. B.

"JESUS CHRIST — LIFE OF THE WORLD"

At first glance the affirmation that Jesus Christ is the Life of the World, from the point of view of the Orthodox Christian used to church sermons in which such utterances are ordinary, may seem so obvious that it needs no commentary.

If one is a church-goer and does not pay much attention to what goes around, it is, so to say, "easy", without giving it much thought, to rely on the words of St. Paul who says: *For as many of you as have been baptized into Christ have put on Christ* (Gal. 3. 27). An average, church-going, Orthodox Christian hears these words several times a year at Liturgy, and each time the Sacrament of Baptism is administered.

However, if one pays greater attention to this affirmation, one would ask: "Does not the affirmation that Christ is the Life of the World seem somewhat strange, paradoxical?"

There are two approaches to this paradox.

First of all it is clear to all that one has only to look around, at the condition of our modern world in the late 20th century (not to mention the history of mankind) to be convinced of the fact that such an affirmation is quite inconsistent with our actual environment. But as this is self-evident, I shall not dwell upon it.

The second aspect of the paradox, however, seems to me worth consider-

ing in brief. It is the fact that in the Scriptures, especially in the New Testament, the word "world" is used in two diametrically opposed, absolutely contrary meanings; this is especially noticeable in the Gospel According to St. John and in his General Epistles.

St. John the Divine says about the world, for instance, that it *lieth in wickedness* (1 Jn. 5. 19); and in the same epistle tells us: *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever* (1 Jn. 2. 15-17).

In regard to the attitude of the world to us believers, Christ says in the Gospel According to St. John: *If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He*

Report delivered at the second preparatory seminar for the 6th WCC Assembly which took place at the Publishing Department of the Moscow Patriarchate on March 14-16, 1983.

that hateth me hateth my Father also (Jn. 15. 18-23). Further on, Christ says that the Holy Spirit will reprove the world of sin, and of righteousness, and of judgment (Jn. 16. 8).

These several examples prove that the world and Jesus Christ are incompatible; they show that the world is entirely condemned, that believers cannot compromise with the world at all.

On the other hand, St. John the Divine repeatedly calls Christ *the Saviour of the world* (Jn. 4. 42; 1 Jn. 4. 14), in Chapter 3, Christ tells Nicodemus that *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved* (Jn. 3. 16-17); and again: *I came not to judge the world, but to save the world* (Jn. 12. 47). John the Baptist indicated Christ as *the Lamb of God, which taketh away the sin of the world* (Jn. 1. 29). Christ is also *the light of the world* (Jn. 8. 12; 9. 5) and *the bread of God... which cometh down from heaven and giveth life unto the world* (Jn. 6. 33).

We cannot but ask the question, regarding the proposed theme of the 6th Assembly: "In what sense is the world rejected, condemned and unacceptable for the Christian and in what sense is it worthy of God's love, because of which the Son of God Himself may become the Life of this world?"

From the "negative" texts it is easy to conclude that the world is condemned to the extent that it does not accept God, the Son of God and thereby the Father. But in what does this unacceptance of God consist? One is tempted to give a superficial answer: just to look around, point out those that are frankly unbelievers, who are outside the Church, who exploit or oppress their neighbour, and so on, and thus decide that we churchmen, in the field that personifies the world in the parable, are the *good seed* and those that are outside the Church *tares* (Mt. 13. 24-30). The picture is simple: the dying, sinful and condemned world is what we see around ourselves, what is outside the Church; and what is within the Church is the saving world,

whose life is Jesus Christ.

But actually the world is not outside the Church. The world is each of us, and each of us, to some extent, the field in which grow both tares and wheat.

Unacceptance of God is a temptation which faces us at every step in life, especially in Church life. It is the tendency to retire into ourselves and rely on our own strength, and instead of bearing witness to the true life we face together with those who do not know God, into "humanism" (in the sense of human self-sufficiency) and begin to build a "Tower of Babel" which in the Church turns into Pharisaism (into ritualism, into the belief that in the established canonical Church there is everything).

Our duty is to bear witness to the life that is given to us in the Church. Our Orthodox duty (in the given situation) is to remind of the fact that only in this sense can the word "life" be understood in the affirmation: "Jesus Christ—Life of the World". Therefore it is necessary to remind in a few words of the nature of the life which opens up to us through Baptism, Chrismation, and the Eucharist.

In the Sacrament of Baptism, when we vest the newly-enlightened one in a white robe, it is not a secondary accident but a visible, tangible sign of the granting of the new life. After the immersion into the holy water, which through the blessing of the Holy Spirit's descent acquires its pristine life-giving property, just as it was at the creation of the world, the newly-enlightened one dies in Christ as *the old man* and resurrects in Christ as a *new creature*. The white robe clothes him in the radiant colour which the Apostles beheld in the transfigured vestment of Christ on Mount Tabor. The life of the newly-enlightened one is now in the Risen Christ, filled with the Holy Spirit, and the newly-enlightened one is confirmed with the seal of the Gift of the Holy Spirit, the Gift which is here in the singular, meaning the Gift of the Holy Spirit Himself (*dorea*) and not various other Gifts (*charismata*). The Holy Spirit unites the newly-enlightened one with Christ. Christ gives him the Holy Spirit. Through the action of the So

and the Spirit, knowledge of the Father opens to the newly-enlightened one. Thus the life granted to each one enlightened by Baptism, Chrismation and the Eucharist is life according to the image of the Holy Trinity, he is called upon, as St. Peter says, to be *partakers of the divine nature* (2 Pet. 1. 4).

This picture in all appearance is perfect, full of optimism, not concerned with the general concrete world in any way, but concerned only with life beyond. In reality, however, this witness of the Triadic Life concerns very much the concrete modern world, and the perspective which opens up before us is fearful: through the Sacrament of Baptism we enter upon the path of the *royal priesthood* (1 Pet. 2. 9). In other words, the Christian is entrusted with responsibility for the entire universe.

This is not merely a reestablishment in the kingdom of the first Adam, who had the chance to realize in himself and through himself the life of creation in communion with God, but did not do so. Our royal priesthood is according to the image of the Second Adam, the God-Man, Who realized what the first Adam did not achieve. The Second Adam saved humanity, all men through His Death on the Cross, giving His Life for the life of the whole world. We see thereby the perspective opening before us, and what our royal priesthood consists of. This lofty vocation, or rather calling, is realized according to the image of the One Who girds Himself and washes the feet of others. This is not an honorary title, but in the full sense of the word service—in the etymological sense, deaconship, *diakonia*. We become responsible for the whole world, for all of humanity (not only for those faraway, but above all for those close by). Of course, those who do not accept the Son of God turn away from Him, or rather, reject themselves. But we shall be answerable for their unbelief. Their belief or unbelief depends on our witness either by word, deed or silence, depending on our calling in the specific historical conditions.

And so, "Jesus Christ—Life of the World", the proposed theme for the 6th Assembly, I believe, should be

understood not as an established fact, but as a dynamic process, in which we Christians are called upon to take the path of synergism, are called upon to cooperate with Christ with the help of the Holy Spirit.

Jesus Christ completed everything, accomplished everything, at the same time He cannot be the Life of the World without us, without our sense of responsibility for the fragment of Time, for that part of human and world history entrusted to us.

The words "Jesus Christ—Life of the World", should be understood, I think, as a prayer, as a continuation of Christ's Own prayer: *Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me* (Jn. 17. 20-21). Christ's prayer is not the final, eliminating, point of history. It is the start of a dynamic process, which is continuing through us. It reminds Christians that they are called to be the "soul of the world" as it says in an early Christian monument, *The Epistle to Diognetus*: "In general, we may say that Christians are in the world what the soul is in the body. The soul is dispersed throughout the parts of the body, Christians throughout the cities of the world. The soul inhabits the body, but does not belong to the body: Christians inhabit the world, but do not belong to the world. The soul is invisible and is kept in custody in the visible body; Christians are observed since they are in the world, but their religion remains unseen. The flesh hates the soul and though it suffers no wrong it fights against it, because it is hindered from indulging in its pleasure: so too the world hates Christians, though suffering no wrong from them, because they oppose its pleasures.

The soul loves the body which hates it: Christians love those that hate them. The soul is locked up by the body, but it sustains the body: Christians are detained as it were in the custody of the world but they sustain the world. The immortal soul inhabits a mortal tenement; Christians sojourn among

things doomed to corruption, awaiting the incorruption which is in Heaven. When the soul is ill treated in respect of food and drink it is improved: Christians under daily punishment flourish all the more. This is the high rank to which God has appointed them; and it is not permitted to seek exemption (*The Early Christian Fathers*, edited and translated by Henry Bettenson, Oxford University Press, 1969, pp. 54-55).

The soul is free as the summit of Divine Creation: Angelic World, Human World. Angels and men can speak with

God, as one person to another person "to argue with God". This emphasizes the fact that in creation God, by making free entities, took a risk so to say (the possibility of refusal by man or angel). A Christian man is called to take the path of cooperation with God freely in the cause of saving creatures that part of the universe entrusted to him.

Our theme, "Jesus Christ—Life in the World", illustrates this "Divine Risk" of creating man in the image and likeness of God.

N. LOSSKY

Bishop Julian Vaivods — Cardinal of the Roman Catholic Church in Latvia

On March 8, 1983, Archbishop Julian Vaivods, Bishop of Great Makriana, Apostolic Administrator of the Riga Metropolitanate and the Liepaja Archbishopric, was greeted during Solemn Mass in the Roman Catholic Church of St. Albert in Riga, on his elevation to the dignity of cardinal. The Mass was celebrated by Bishop Julian, assisted by the bishops and priests of the Roman Catholic Church. Among those invited to attend the divine service were Metropolitan Leonid of Riga and Latvia, of the Russian Orthodox Church, and Archbishop Dr. Janis Matulis, Head of

the Evangelical Lutheran Church in Latvia.

Following the Gospel lesson, the decree was read out of His Holiness Pope John Paul II, on the elevation of Bishop Julian Vaivods to the dignity of cardinal.

After Mass, Metropolitan Leonid cordially congratulated Bishop Julian on the lofty dignity of cardinal. That same day Cardinal Julian Vaivods gave a dinner for the participants in the celebrations.

Archpriest ALEKSIY SKOBE

Meeting of the CCIA Executive Group

On February 14-17, 1983, the Executive Group of the Commission of the Churches on International Affairs of the World Council of Churches held a meeting at the John Knox House of the Reformed Church in Geneva. The meeting was chaired by the CCIA Moderator, Ambassador Olle Dahlen (Sweden). Dr. A. S. Buevsky, Executive Secretary of the Department of External Church Relations of the Moscow Patriarchate, Vice-Moderator of the CCIA, took part in the meeting.

On the agenda were discussions on issues of the forthcoming 6th Assembly of the World Council of Churches

(Vancouver, July-August 1983) relating to the CCIA programme, and on the commission's activity after the assembly.

Dr. Philip Potter, General Secretary of the WCC, and Dr. Konrad Raiser, Deputy General Secretary of the WCC, took part in the meeting.

The participants in the meeting attended a reception given at the Ecumenical Centre in Geneva by the WCC General Secretary Dr. Philip Potter and by the Commission of the Churches on International Affairs on the occasion of the opening of the 39th Session of the UN Commission on Human Rights.



THEOLOGY

What It Means to Be a Christian According to St. Paul

Speech Delivered by Metropolitan Antony of Surozh
upon Receiving the Degree of Doctor of Theology "Honoris Causa"
at the Moscow Theological Academy,
February 3, 1983

After I read the Gospel, very early in life, when I was a boy of 14, I felt at there could not be any other task for me than to share with others the joy that transfigures life and which has opened to me in the knowledge of God and Christ. It was then, as a teenager, that I began, opportunely or inopportunely, at school, in the Metro, at children's camps, to speak of Christ, how I perceived Him: as life, as joy, as meaning, as something so new that it renewed everything. If it were appropriate to describe myself in the words of Holy Scripture, I would say together with St. Paul: *Woe is unto me, if I preach not the gospel* (1 Cor. 9. 16). *Woe*, because not to share this miracle would be a crime against God, who wrought this miracle and before men who are thirsting even today throughout the world for the living Word of God.

But which of us, pastors or students training to be priests, can forget the words of Christ: *For by thy words thou shalt be justified, and by thy words thou shalt be condemned* (Mt. 12. 37). When I began to preach, for the first time as laymen with the blessing of Metropolitan Elefveriy of Vilna and Lithuania, I asked myself: "How can I speak of things which I have not accomplished: of sanctity, which I have not even touched, at which I can only gaze with reverence, trepidation, and awe? How can I preach of things I do not do in life?" But observing so much spiritual and mental hunger around me, I recalled the words of St. John Climacus, who said that there are men who preach the Word of God although they are not worthy to do so; at the Last Judgement, however, they will be justified by the witness of those who, through their

words, were renewed, became new creatures. "Lord," they will say, "if he had not preached I would never have learned of Thy life-giving Truth..."

In preaching one stands before one's conscience, which convicts, which is sober, severe and implacable, and before the face of Christ, the All-Merciful Saviour, Who entrusts us with His Divine Word, but which, alas, we carry in clay vessels. And one is forced to ask oneself: "What does it mean to be a Christian?" The answer, on the one hand, is very simple: the entire Gospel speaks of how one should live, of how one should think and feel in order to be a Christian; on the other hand, the same Gospel reveals to us, and the Fathers of the Church teach us, that it is not enough merely to fulfil commandments, one must become a new man, one for whom God's commandment is no longer just an order, but a personal urge in life: we must become that which the Gospel reveals to us.

However, this is not what I want to dwell on today. Each of us must grasp the Gospel, find in it those behests, the call of God, the entreaty of God, addressed to us personally, to which one can respond with one's whole life—mind, heart, and soul, with all one's strength and weakness. Words must be found which are addressed not to everyone in general, but to each of us personally; words which make the heart burn, that brighten the mind, revive the will and pour God's strength into us. Moreover, we have to peer into that new dimension which is in God, in man, in cosmos and in the whole world, which is created by the Gospel and our communion with Christ, by His love for us, and by our reciprocal love for Him; that is to say,

to peer into life and perceive it just as the Lord sees it.

I would like to take St. Paul as an example. You all recall his audacious words: *Wherefore I beseech you, be ye followers * of me, as I also am of Christ* (D. V. 1 Cor. 4. 16). For a long time I was perplexed: how could he have said it to us: "imitate me, be like me, for I am, apparently, like Christ". But suddenly it dawned upon me that he had not meant that at all, but was reminding us of what had happened to him. You all know of his life among the Jews, how he persecuted Christ and His disciples, how he exerted every effort, all his strength, the whole might of his ardent soul, to destroy the work of One Whom he considered a false prophet. On his way to Damascus, however, he came face to face with Christ, Whom he had known only as a crucified criminal, but Who was being revealed to him as his Risen Saviour and God, Who had come in the flesh to save the world. Then his whole life was disrupted, but Paul did not turn, as he says, to His Chief Apostles; that which was revealed to him came directly from God, this new life inspired him to share it with others, to share it at great cost to himself. You all recall how St. Paul describes his feat in his epistles. He could verily say: *I bear in my body the marks of the Lord Jesus* (Gal. 6. 17) *and fill up those things that are wanting of the suffering of Christ in my flesh...* (D. V. Col. 1. 24). Here he fulfilled something that we should imitate: be like him at the turning point of repentance, which changed him from a persecutor into a disciple, and which enabled him, not by word alone, but with his whole life, to follow the call of Christ addressed to James and John: *"Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"* (Mt. 20. 22), that is to say, to sink into the horror that faces Me, the horror of the Garden of Gethsemane and the Passion Week, of the crucifixion, of being abandoned by God, the descent into Hell...?" This is what St. Paul is calling us to when he says: *"...be ye followers of me, as I also am of Christ; learn*

from me to make that heroic, inspiring break, which will turn you into new men: dwellers of Heaven, those sent into the world, witnesses of Christ."

Christ calls all and each of us and says: "Follow Me!" When Christ was on Earth, this call was simple, but how difficult, Oh, how very difficult (recall the story of the rich young man) and yet how clear: "Leave all your cares, leave everything you are doing, and follow Me along the roads of Holy Land. But what does it mean in our life today? Just the same thing: "Tear yourself away, turn away from everything that makes you a captive of corruption, a captive of the Earth, from everything that binds you, and follow Me."

To begin with, follow right into the depths of your own life, your own mind, heart and spirit, the only place where you can find Christ the Saviour and the Living God, the Kingdom of Heaven. Then, having found this Kingdom and partaken of its life, set forth on the heroic path of apostleship. In the end *bearing about in the body the dying of the Lord Jesus* (2 Cor. 4. 10), His complete estrangement from everything which was and is the cause of sin, death, of alienation from God and aversion for your neighbour, grow unto the measure when you will be the icon of the image, the word, and the presence of Christ the Saviour.

St. Paul in his Epistle to the Philippians says: *For me to live is Christ* (1. 21). We often wonder what this could mean. When we love someone, when we are possessed by some passion, or something becomes very dear to us so that we are ready to give up everything for its sake, then we believe that this or that is our very life. It may be science, theology, family, or pride, anything that keeps us in thrall. With such irresistible strength we, too, must be possessed by Christ. He should become for us, be for us, throughout life and at every moment with all our spirit, faith, and strength, with our whole self, what the loved one is for the lover—the meaning and content of life. All that is Christ's should be ours, and all that seems to testify that He lived in vain, died in vain, should not just be alien, but horrible to us, then Christ will verily be our life.

But how should we do this? Is this

* In the Russian Bible: "imitate me, as I do Christ".

ally possible? What tremendous strength is required to do this? Here we must again recall St. Paul, how he asked Christ for strength and Christ answered him: *My grace is sufficient for thee: for my strength is made perfect in weakness* (2 Cor. 12. 9). Human strength is sufficient to realize Christian vocation. Who, with his strength alone, can become a member, a particle, of Christ's body, a continuation of His incarnate presence on Earth? Who, with his strength alone, can become an immaculate temple of the Holy Spirit? Who can become, through his own strength, a partaker of Divine Nature? Who can become, through his own strengths, a son of God, as Christ is God's Son?

At the same time St. Irenaeus of Lyons tells us that man becomes God's glory, God's radiance, when he has attained to his plenitude and perfection; and when we have united with Christ, through the power of the Holy Spirit, then in Christ and in the Spirit we shall become, together with the Consubstantial Son of God, God's consubstantial sons. Nothing that man does, no act of his, can accomplish this, but grace can accomplish all things.

God's strength is indeed perfected in weakness, but not the weakness that instantly prevents us from becoming Christ's—fear, laziness, inertness, sinfulness, attachment to earthly things, aversion to all that is heavenly—but another kind of weakness—piancy, pelucidity—a weakness into which the Lord can pour His strength. We must learn the kind of weakness which is completely pliant in God's hands, completely limpid, then God's strength will be truly fulfilled, despite our weakness, despite the fact that on another plane, the preachers are sinners, and are in need of salvation just as much, and perhaps even more than those to whom we preach life and salvation.

But in the quotation with which I started, there are other words:... *For me to live is Christ, and to die is gain* (Phil. 1. 21). Here is the second, strict and sober, criterion for each of us: How do we look upon death, not upon death in general (for it is a theological concept), but upon our own death? When I was a boy my father said to me: "Learn to live in such a way that you will

await death just as a youth awaits the arrival of his beloved, his bride." Thus did St. Paul await his death, because, as he says, while we are in the flesh we are separated from Christ. However great is our experience of prayer, however great is our transfiguring experience of the Sacraments, we are still separated, there is a veil between Him and us: we see things as through a dim glass. And how we long to break through this glass, tear away the veil, and penetrate beyond, to know God just as we are known to Him!

If we ask ourselves: "Are we Christ's?" the question is put in relation to our life. "For the sake of what am I ready to live, to live from day to day, from hour to hour; for what am I ready to lay down my life?" To lay it down, from day to day, from hour to hour, denying myself, taking up my cross and following Christ the whole way, not only in glory, but on His Way of the Cross, too. How do we regard death, our own death? Are we longing to meet it, do we see it only as the end of life, or as the door which will open wide into the plenitude of life? St. Paul says that for him to die is to be *unclothed* from temporal life and *clothed* in Eternity (cf. 2. Cor. 5. 4). Is this our faith? Is this the faith with which we preach Eternity?

St. Paul, however, adds something else, which I shall recount in my own words. After the last words on death he says: "For you it is better that I should live" and remains alive. Weigh well what this means. It means that life for him is the Way of the Cross on Earth; that death for him is a matter of the moment when he will gain the bliss of the life of the Risen Christ, but he is ready to deny himself even this in order to bring to others the life-giving, transfiguring and saving Word of God.

And here is the third criterion which I would like to put to you, one which stands before me always and makes me say: "Lord forgive me, for I have not yet begun to be a Christian. Help me to grow, not of course, to the degree of Paul, but to grow so that Thou wouldst be my love, that my dream would be the meeting and union with Thee, that I might be ready to do everything to serve Thee, in the hearts, minds, destinies and lives of other men."

The Unity of Mankind



he human body as we see it today, far more than the soul, does not correspond to the primary God-created nature of men; it is not natural to human nature and therefore it is in need of "change" and will be *changed* at the Second Coming (1 Cor. 15. 48-52).

The beginning of this change lies in Christ now, here on Earth, through Baptism and acceptance of *the firstfruits of the Spirit* (Rom. 8. 23). This makes the human body *the temple of the Holy Ghost*, foreordained, and as if prepared beforehand for change in the life of the Kingdom of Heaven, and therefore in need of every protection from any chance carnal unity, with the exception of the family.

With the coming of the Son of God in the flesh, the ontological triadic order of humanity alters in His Holy Church. Christ is the Second Adam (1 Cor. 15. 45) and in Him men are *born again* (Jn. 3. 2-7), *not of blood, nor of the will of the flesh, nor of the will of man, but of God* (Jn. 1. 13). But here "not from human blood" is meant. The Blood and Body of the Son of Man, however, participates in this new birth. The union of Christ and the Church, the Lamb and His Bride (wife), is not by chance called "marriage" or termed a "wedding feast" in Holy Scripture (Mt. 22. 1-14; Rev. 19. 7-9). Here, undoubtedly, is a parallel to human marriage because of which it may become conformable to the "marriage" of Christ and the Church (this is the meaning of the Orthodox Sacrament of Matrimony). Out of the union of Christ and the Church, whose "Hypostasis", in V. Lossky's opinion⁶ should be considered the Mother of God, the new humanity is born. We again perceive a triad, but of a special, ontological nature: mystical "Man"—mystical "Woman"—and the mystical "Body" born of "Them"—mankind in Christ in which the likeness of the Holy Trinity has been restored in all its spiritual purity. For every individual human hypostasis, entrance into this new triunity

is realized through faith in Christ, Baptism and Holy Communion.

God's wisdom is observed in the fact that this salvific triad in the historical earthly reality is impossible without being born according to the Old Adam—woman—offspring. It means that the "new" in Christ does not do away with the "old" in Adam; does not abolish it fully, but absorbs into itself to a degree of men's free desire. In the "old" order of mankind, despite darkening of sin, the ontological unity, the image—the triadic unity, the God-created nature of mankind, continues to be preserved. What the Saviour said about the Second Commandment of the Old Testament Law is addressed, not only to His chosen ones, who believe in Him, but to everyone; *Thou shalt love thy neighbour thyself* (Mk. 12. 31; Mt. 5. 43; Lev. 18). This commandment together with the commandment to love God, has become the cornerstone of the New Testament in Christ's Church. By the commandments to love, our Lord Jesus Christ admits the reality of the ontological unity of mankind in Old Adam.

The commandment to love one's neighbour (including one's enemy) as oneself, cannot be understood fully if one perceives man as an individual. How can I love as myself one who is not myself (and my enemy at that!)? If thus perceived, the Saviour's call is deprived of the depths of its essential basis and remains suspended in the weaker sphere of human morality or altruistic emotion. Neither does the abstract conception that men are descended from common (very distant) ancestors, nor the knowledge that Christ loves us all as one, call us to salvation, help here. We must grasp and comprehend with our consciousness the essential basis of this great and simple commandment of the Saviour, addressed to all men. This last becomes possible only by understanding that man is not an individual but a personal possessor of the plenitude of the one human nature. Man was conceived and created as a social and multitudinous being. To this one, "understood as a whole", nature of numerous hypostases belongs primarily the image and likeness

⁶Concluded. For the beginning see JMP No. 5, 1983. Notes 1-8 to the article are given in JMP No. 5, 1983.

ess of the Triune God. For such a being the only means of existence, the most important category of life, can only be love of all for everything, the accord of all manifestations of man's personality, like the harmony in the members of the human body.

Such perception of things is prevented only by sinful injury, seen particularly in the derangement of man's consciousness. He is inclined to perceive his person as an individual (the difference between "person" and "individual" is shown by V. Lossky) ⁷ i. e. isolated from all not only as a hypostasis, but as a natural being. Such a distorted self-perception and perception of oneself in relation to others is usually termed "self" and is the source of enmity among men, a grave disease of humanity. The Church cannot be realized in one man. For her realization as the Body of Christ there must be plurality—*two or three... gathered together in my name* (Mt. 18. 20).

In these conceptions lies the ontological basis of love among men both outside Christ and, especially, in Christ. Love has a distinctly visible basis—unity of nature (essence). The Three Divine Persons abide in perfect love among themselves inasmuch as They, in Their Nature, are mystically One, *for God is love* (1 Jn. 4. 7-8, 16). All mankind is urged to imitate this love.

This holy and natural aspiration is opposed in humanity by sinfulness, seen in two extremes: distorted perception of self as being alien to everyone, and a false desire to unite with others for evil ends. The first extreme was revealed in Cain's fratricide. A lucid example of the second was the construction of the Tower of Babel. God destroyed this evil enterprise and deprived men of mutual understanding by dividing them by language (Gen. 11. 7-8). As a result there appeared large lingual communities (lingual families), within which mutual understanding continued. There arose, so to say, humanities within humanity. Such communities can be evidently looked upon as enlarged hypostases of mankind. Every nation has a guiding Angel from the Order of Principalities, similar to the angelic hosts—guardians of individual human hypostasis. On the basis of these primordial communities countries appeared. In their life the two ex-

trêmes were again manifest: a false perception of self and the environment, as seen in the first representatives of humanity after the Fall. On the one hand, humanity's unity is disrupted by enmity and fratricidal wars, on the other, there is uniting, but not for the sake of restoring the likeness of God the Creator of All, but for evil, egoistical purposes, because of hostility against other communities.

However, throughout the history of externally divided humanity, the spark of genuine perception of all men as brothers and of striving for authentic and good unity of nations for the sake of fraternal love and peace, was never extinguished despite the darkening by sin. In our days this aspiration is growing stronger, countering the ever growing conflagration of enmity and division threatening to destroy the human race.

His Holiness Patriarch Pimen on behalf of the Russian Orthodox Church (it may be confidently assumed that he expressed the alarm of the entire Catholic Apostolic Church of Christ), addressing the representatives of nations and states, said: "The world, divided and rent by internal contradictions, has entered now a critical phase of its existence. The human mind masters more and more the forces of nature and is prepared to use their destructive might for the insane annihilation of people—brothers and sisters, the bearers of God's image (Gen. 1. 26), instead of channelling these forces of Nature into satisfying the vital needs of the suffering majority of people on the Earth.... Will men be able to muster up enough moral strength to find a way out of this apparently hopeless situation?" ⁸

Men can surely realize the crime of enmity and cease to be hostile. For men are not an aggregate of individuals living only for their own individual, family, national and state interests, but are one, from the point of view of nature, of the God-created Man, existing in multitudinous hypostases, and therefore capable of living in conformity with the Triune God, with his Creator, i. e., to live only in conditions of accord and peace. Not in vain is it said in the Scripture: *Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man* (Gen. 9. 6).

Archpriest LEV LEBEDEV

LITURGICAL PRACTICE

PRAYER FOR THE NAMING OF AN INFANT

One of the most important events in a Christian family is the naming of the infant. According to the Rule of the Holy Orthodox Church, the parents should do so on the eighth day after the birth of the child.

The first euchologia in use in Russia already contained a menologion¹ from which parents could choose a name.²

Parents ought to remember the words of St. John Chrysostom who says that the name of the saint given to the infant is an ornament of kinship and the affirmation of the home; the salvation of the one called by it and the consolation of love.... The name of the saint is brought as a light into the home by each man³ and he lights with it a spiritual lamp within himself.

St. John Chrysostom says that there is a symbol of dominion in naming a child.⁴ In using names "women do not just give them haphazardly to those they have borne; for a name is an omen"⁵ of what awaits the child in the future (see also footnote 4).

In giving the child a Christian name, the parents are called upon to bear in mind that only through the name, sanctified by prayer and the blessing of a priest of the Church, will their child be permitted to partake of the Sacraments of the Church. Parents usually name the newly-born infant after a saint venerated by the Church and who is commemorated on the eighth day after the birth⁶. Our forefathers sometimes named their children after the saint on whose feast day they happened to be born, or the saint whose feast is on the day of their Christening⁷. Sometimes a child was named after a saint who was especially venerated in the family even though the feast day was far away from the infant's birthday. In such cases Baptism could take place on the feast day of the given saint.⁸

The name given to the child during the order of prayer for naming, conducted by the priest in the church, becomes for the child something sacred and mysterious. The infant himself, according to the Blessed Augustine, is accepted

that day into the bosom of the Holy Mother Church⁹.

On the day the child is named, the participants in the rite—the priest, parents, the future godparents at the baptismal font (who bring the infant to the church), as well as the saint after whom the child is to be named, and witnesses of the beginning of the union in grace of the man with God.

The infant brought to the church receives into his heart through the Sign of the Cross made over him "the light of God's Countenance" (Prayer 1), in order to receive later the Sacrament of Baptism.

The Euchologion instructs the priest to say the prayer for the infant in the narthex of the church.

Donning the epitachelion, the priest begins with the usual ecphonesis "Blessed is our God...", then recites the Trisagion up to the Lord's Prayer inclusive: "For Thine is the Kingdom...", and the troparion of the day.

After the troparion, the priest makes the Sign of the Cross on the brow, the mouth and the breast of the infant, then says: "Let us pray to the Lord" and reads the prayer: "O Lord our God, we pray unto Thee, and we beseech Thee, that the light of Thy Countenance may be shown upon this Thy servant...".

"There is no need upon reading the words in the prayer: '...and that the Cross of Thine Only-Begotten Son may be graven in his (her) heart, and in his (her) thoughts', to make the Sign of the Cross on the breast of the infant because they were preceded, as the Euchologion clearly states, by the Sign of the Cross made separately on the brow, mouth and breast of the infant..."¹⁰.

After the prayers have been read, the priest takes up the infant in his hands and facing the doors separating the narthex from the temple, or before the icon of the Most Holy Mother of God, makes the Sign of the Cross with the infant in his hands intoning the troparion of the Feast of the Presentation: "Our Lord in the Temple."

"Hail, O Virgin Birth-Giver of God: for from thee hath shone forth the Sun of Righteousness, Christ our God, Who giveth light to those who are in darkness. And rejoice, thou aged, righteous man, that didst receive in thine arms the Redeemer of our souls, Who giveth unto us resurrection".

The reading of this troparion should draw attention to the bond between the naming of the infant and the Feast of the Presentation. The fact that the infant was brought to the church reminds us of this feastal event (Lk. 2:40)¹¹.

Then follows the dismissal: "Christ our true God, by the prayers of His Most Pure Mother when the name of the saint after whom the infant was named), and all the saints, will have mercy upon us and save us, for He is God and He loveth mankind".

If the newly born is weak and looks as though he may die, the Euchologion instructs that it be baptized immediately, so that the infant may not "die unilluminated". In this case the naming takes place before the eighth day.

If the child is to be named on the first day after birth when the prayers are said for the mother and child,¹² then the prayer for the naming of the infant follows straight after.

In the early euchologia, the prayer said for

the naming of the child on the eighth day was entitled, "The Order of Holy Baptism"¹³. This gives precedence to the existing practice of naming the child on the day of his Baptism. In this case, the payer for naming the infant precedes the Order of the Catechumen and takes place by the font. The priest says the dismissal at the end of the orders of Holy Baptism and Chrismation.

When an adult turns to the Church with the intention of becoming an Orthodox, the priest in accordance with the 7th Canon of the Second Ecumenical Council, first catechizes the candidate, that is to say, instructs him in the truths of the Faith and gives him a Christian name before Baptism, according to the above order.

If, through a misunderstanding, a wrong name was given to the child (the name not chosen by the parents) or, for some reason, the name given at Baptism has been forgotten by the man and his relatives, then a new name must be chosen from the list of saints given in the Orthodox Church Calendar and he must prepare with this name for the Sacrament of Penance and Holy Communion. This new name used by the priest when administering the Sacraments will thenceforth remain unchanged by the man¹⁴.

NOTES

¹ Among publications see, for instance, the *Euchologion*, Moscow, 1624, Chap. 85.

² See the Order "How, on the first day, to announce the age of those being baptized and their Christian names given", cited from the book by Archpriest K. Nikolsky: *Study Aids to the Liturgical Rule of the Orthodox Church*. St. Petersburg, 1900, p. 657.

³ St. John Chrysostom. *Works*, 2nd edition, St. Petersburg, 1896, Vol. II, Bk. 2, p. 558.

⁴ St. John Chrysostom. *Works*. St. Petersburg, 1898, Vol. IV, Bk. 2, p. 550.

⁵ *Ibid.*

⁶ Cornelius de Bruin, who visited Russia early in the 18th century, writes: "Upon the arrival of the priest the child is named after the saint being commemorated... eight days after the birth of the child." A. Almazov. *Reports by Westerners in the 16th-17th Centuries on the Administration of Sacraments in the Russian Church*. Kazan, 1900, pp. 22-23.

⁷ *Russian Sayings*. p. 140.

⁸ For instance, Peter the Great was baptized on the Feast of the Chief Apostles Peter and Paul—June 29 (Old Style), that is to say, a month and a half after his birth—May 13. See

I. Zabelin, *Home Life of Russian Tsars in the 16th and 17th Centuries*. Moscow, 1915, Part 2, p. 91.

⁹ The Blessed Augustine. Cited from the book by Archpriest G. Debolsky: *The Orthodox Church's Concern for the Salvation of the World*. 3rd edition, St. Petersburg, 1885, p. 76.

¹⁰ S. V. Bulgakov. *Manual for the Clergy*. Kharkov, 1900, 2nd edition, p. 872.

¹¹ It is not by chance that in the *Euchologion* by Metropolitan Petr (Mogila) of Kiev, after the troparion there is also the kontakion of the Feast of the Presentation of the Lord in the Temple; furthermore, at the end of the order there is the dismissal of the feast day, stressing the significance of the bond between the said prayers and the feast of the Lord's Presentation. *Euchologion*. Kiev, 1646, p. 25.

¹² It was so in Russia in the 17th century. See I. Zabelin. *Op. cit.*, p. 3.

¹³ Michael Arranz. "Historical Notes on the Order of Sacraments According to the Greek Manuscript *Euchologion*". LTA, 1979, pp. 17-19.

¹⁴ Archpriest K. Nikolsky. *Op. cit.*, pp. 658-659.

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BOOKS AND PUBLICATIONS

WORKS OF JOSEPH CALOPHETOS

("Thessalonican Writers of the Byzantine Epoch", Vol. I).

Dimitrios D. Tsamis (publ.).

Thessalonica, Centre for Byzantine Studies,
1980, 560 pp.

The book under review is the first volume of a new series which is being published by Prof. Dimitrios Tsamis of the Thessalonica University (ex-governor of the Holy Mountain, now Minister of Culture of Northern Greece). It is a comprehensive publication with critical commentaries on the works of the Monk Joseph Calophetos—one of the most prominent figures of the 14th century Hesychast movement. The publication is a result of years of studies of the literary legacy of Joseph Calophetos, a contemporary and associate of St. Gregory Palamas.

"We hope," writes Prof. D. Tsamis in the introduction, "that the publication of the works of Joseph Calophetos will not just be a reference to the past, but will help shape a creative approach to the present and the future. The voice of Joseph Calophetos, an Athonite monk and associate of St. Gregory Palamas, is always timely inasmuch as it provides an expression of the living Tradition and Orthodox spiritual experience."

The book begins with General Introduction (pp. 19-34), which contains biographical information about Calophetos (p. 21, etc.), notes about the peculiarities of his vocabulary (p. 26, etc.) and a review of four manuscript codices with his works. The first of these codices is now in the Monastery of the Pantocrator on Mount Athos (No. 251), the second in *Biblioteca Angelica* (*Angelicus Gr. 66*), the third in the *Vatican* (*Vaticanus Gr. 704*), and the fourth in the Holy Lavra Kalavryta (No. 37), Peloponnesus.

The works of the Monk Joseph Calophetos are divided into three sections: "Polemics" (pp. 79-341), "Letters" (pp. 345-419) and "Glorifications" (pp. 423-522). Each section opens with an historico-philological and theological introduction, giving dates and an analysis of individual works.

The first section comprises nine polemics written by Joseph Calophetos between 1342 and 1355. The first six refute the theological precepts of Akindynos and the Barlaamites. The sixth is against Patriarch John Calecas who supported Akindynos. The seventh exposes the

ungrounded accusations of St. Gregory Palamas by Michael Gavra. The eighth strongly condemns the Patriarch, and the ninth refutes the theological arguments of Nicephorus Gregoras.

The second section contains the seven Letters of Joseph Calophetos, the first five of which are connected with the hesychast controversy and were written during the Civil War of 1344-1347. The sixth and the seventh are interpretations of Gen. 2, 2-3 and of Mt. 18, 7 respectively.

The third section includes glorifications of three saints: Sts. Andrew of Crete, Gregory who settled in Nicomedia (1190-1240), and Patriarch Athanasius I of Constantinople. Prof. D. Tsamis notes in the Introduction (p. 422) that these glorifications, which meet all the standards of ecclesiastical oratory, contain from the formal point of view many rhetorical passages and betray a strong influence of the "Oration" to St. Basil the Great by St. Gregory of Nazianzus. As for their content, they belong into the hesychast traditions, since Sts. Andrew of Crete, Gregory of Nicomedia and Athanasius of Constantinople are described by Calophetos as models of the life of silence.

The book contains critical comments on the Greek text of the works, indicating various readings, and a brief commentary on them as well. There is a list of quotations and parallel passages from Holy Scripture, works of the Holy Fathers and notes of an exegetical and bibliographical nature.

The value of the publication is further increased by five comprehensive indices at the end of the volume, listing quotations from pagan authors, from Holy Scripture and from Church writers. There is also a list of personal and geographical names, and a glossary of basic theological terms.

Even this brief review of the book by Prof. D. Tsamis shows that it is a valuable contribution to the studies of the epoch linked with the name of St. Gregory Palamas and his theological works.

